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सम्पादक-मण्डल

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अध्यक्ष, साङ्गवेद विद्यालय, रामघाट, वाराणसी ।

पद्मभूषण डा० वे० राघवन्, एम० ए०, पी-एच० डी० ;
भू० पू० अध्यक्ष, संस्कृत विभाग, मद्रास विश्वविद्यालय, मद्रास।

डा० लुडविक स्टर्नबाख, एल-एल० डी०;
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पेरिस विश्वविद्यालय, पेरिस (सोरबोने) ।

श्री आनन्दस्वरूप गुप्त, एम० ए०, शास्त्री ; उपनिदेशक,
पुराण-विभाग, सर्वभारतीय काशिराजन्यास,
फोर्ट रामनगर, वाराणसी ।

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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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विष्णुकृता पृथिवी-स्तुतिः

(ब्र. वै. पु., प्रकृतिखण्ड, अ० ८)

ध्यानम्

श्वेतचम्पकवर्णाभां शतचन्द्रसमप्रभाम् ।
चन्दनोक्षितसर्वाङ्गीं सर्वभूषणभूषिताम् ।।५०
रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम् ।
वह्निशुद्धांशुकाधानां सस्मितां वन्दितां भजे ।।५१

स्तवनम्

यज्ञशूकरजाया च जयं देहि जयावहे ।
जये जये जयाधारे जयशीले जयप्रदे ।।५३
सर्वाधारे सर्वबीजे सर्वशक्तिसमन्विते ।
सर्वकामप्रदे देवि सर्वेष्टं देहि मे भवे ।।५४
सर्वशस्यालये सर्वशस्याढ्ये सर्वशस्यदे ।
सर्वशस्यहरे काले सर्वशस्यात्मिके भवे ।।५५
मङ्गले मङ्गलाधारे मङ्गल्यमङ्गलप्रदे ।
मङ्गलार्थे मङ्गलांशे मङ्गलं देहि मे भवे ।।५६
भूमे भूमिपसर्वस्वे भूमिपालपरायणे ।
भूमिपाहंकाररूपे भूमिं देहि च भूमिदे ।।५७

फलश्रुतिः

इदं स्तोत्रं महापुण्यं तां संपूज्य च यः पठेत् ।
कोटि कोटि जन्म जन्म स भवेद् भूमिपेश्वरः ।।५८
भूमिदानकृतं पुण्यं लभते पठनाज्जनः ।
भूमिदानहरात् पापान्मुच्यते नात्र संशयः ।।५९
भूमौ वीर्यत्यागपापाद् भूमौ दीपादिस्थापनात् ।
पापेन मुच्यते प्राज्ञः स्तोत्रस्य पठनान्मुने ।।६०
अश्वमेधशतं पुण्यं लभते नात्र संशयः ।

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NOTE ON THE PRITHIVĪ-STUTI

Prithivī eulogised here is the presiding deity of the earth, as is mentioned in the Brahmavaivarta-Purāṇa (Bv.-P.) itself—"क्षित्यधिष्ठात्री देवी सा वाराहे पूजिता सुरैः" (2. 8. 23). Goddess Prithivī is said to have been first worshipped by God Varāha himself, then by Brahmā, then by Pṛthu and then by other gods, sages and Manu-s (Bv -P. 2. 8. 47 f.). In the *stuti* given above the goddess has been eulogised by Viṣṇu after she was worshipped by him with the *mantra* —"ॐ ह्रीं श्रीं वां वसुधायै स्वाहा" (ib. Śl. 49). The complete worship consists of the *mantra*, *dhyāna* and *stavana*.

Dhyāna

The *dhyāna* of Goddess Prithivī, which precedes the *stuti*, consists of the worshipper's meditation on the divine form of the Deity, which is as follows—"She is of the pure white colour like that of the campaka flower, she has brightness like that of the hundred moons, her whole body is besmeared with sandle paste and she wears all the ornaments. She possesses all the gems and contains all the treasures in her womb (in the form of the mines). She is the abode of all kinds of corn and gives corn to all the living beings. She wears garments of the colour of the pure bright fire, she keeps on smiling and is being adored by gods etc."

The form of Prithivī given in the Viṣṇudharmottara-Purāṇa in its chapters on iconography and drawn upon by Hemādri in the *Vrata-Khaṇḍa* of his *Caturvarga-cintāmaṇi*, pp. 141 f., is mentioned as follows :—

शुक्लवर्णा मही कार्या दिव्याभरणभूषिता ।
चतुर्भुजा सौम्यवपुश्चन्द्रांशुसदृशाम्बरा ॥
रत्नपात्रं शस्यपात्रं पात्रमौषधिसंयुतम् ।
पद्मं करे च कर्त्तव्यं भुवो यादवनन्दन ॥
दिङ्नागानां चतुर्णां सा कार्या पृष्ठगता तथा ।

—(Viṣ.-dh. 3. 61. 1-3)

According to this description also Prithivī has been conceived as of the pure white colour, wearing divine ornaments ; but the Viṣ.-dh. further adds that she has got four arms, and has in her four hands a vessel of gems, a vessel of corn, a vessel of medicinal herbs and a lotus-flower ; she is seated on the backs of the four quarter-

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elephants; but she is described here as wearing the garments resembling the beams of the moon, while the *Bv.-P.* describes her garments as resembling the fire.

The *Viṣ.-dh.* explains also the symbolical significance of the white colour of Prithivī as symbolising her possession of every kind of herbs (for the white moon is the lord of herbs), her white garments symbolise *dharma* (for *dharma* has also been conceived as of white colour; cf. *Viṣ-dh.* 3.77.2) and the lotus in her hand symbolises wealth (for lotus is said to be the abode of Goddess Lakṣmī, whence she is called Padmālayā).[1]

Stavana

In the *stuti* of Prithivī as given here Goddess Prithivī is invoked and eulogised for granting victory, power, corn (symbolising all kinds of wealth), land and happiness or bliss, for she is the source of all these desirable blessings. She has been mentioned here as the receptacle and seed of all (*sarvādhārā, sarvabījā*) and possessed of all powers. She fulfils all our desires. She is the last resort of the rulers or protectors of the earth. She has also been eulogised here as bestower of land (*bhūmi-dā*)

Prithivī has been mentioned here as the consort of God Varāha (the third incarnation of Viṣṇu) or Yajña-Varāha (i.e. representing or symbolising yajña)-who rescued her from the *rasātala* out of the *pralaya*-waters after killing the great Asura Hiraṇyākṣa; hence she has also been called Vārāhī (Bv.-P. 2.8.25.)

Phala-śruti

The *phala-śruti* (descriptions of fruits or benefits accruing, from the regular recitation of this *stuti* of Prithivī and from her worship) mentions, besides other things, that the reciter of this *stuti* acquires merits of the donation of land and gets rid of the sin resulting from placing lamp etc. on the earth. That it is considered a kind of sin to place lamp, camphor, pearl, diamond, gems, gold, conch, sacred thread, flower for worshipping a deity, tulasī-leaf, rosary, book, sandle-wood, idol of a deity etc. on the naked earth is mention-

---

1. सर्वौषधियुता देवी शुक्लवर्णा ततः स्मृता।
धर्मं वस्त्रं सितं तस्याः पद्मर्थं तथा करे॥
-(Viṣ.-dh. 3. 61. 4)

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ed in the Bv.-P. 2.8 38–42 where Vasudhā (Prithivī) says to Varāha that she can gladly bear the burden of the whole universe but she is unable to bear the burden of such things as pearl, pearl-oyster, Viṣṇu's idol, Śiva-liṅga, conch, lamp etc.[2] And there is still a tradition amongst orthodox Hindus not to place these articles on the uncovered earth.

—Anand Swarup Gupta

---

2. वसुधोवाच—

वहामि सर्वं वाराहरूपेणाहं तवाज्ञया ।
लीलामात्रेण भगवन् विश्वं च सचराचरम् ।।
मुक्तां शुक्तिं हरेरर्च्चां शिवलिङ्गं शिलां तथा ।
शङ्खं प्रदीपं रत्नं च माणिक्यं हीरकं मणिम् ।।
यज्ञसूत्रं च पुष्पं च पुस्तकं तुलसीदलम् ।
जपमालां पुष्पमालां कर्पूरं च सुवर्णकम् ।।
गोरोचनां चन्दनं च शालग्रामजलं तथा ।
एतान् वोढुमशक्ताऽहं क्लिष्टा च भगवन् शृणु ।।

श्रीभगवानुवाच—

द्रव्याण्येतानि ये मूढा अर्पयिष्यन्ति सुन्दरि ।
ते यास्यन्ति कालसूत्रं दिव्यं वर्षशतं त्वयि ।।

—(Bv.-P. 2. 8, 38-42)

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THE MYTH OF THE FOUR YUGAS IN THE SANSKRIT PURĀṆAS: A DIAMENSIONAL STUDY

By

CORNELIA DIMMITT CHURCH

[अस्मिन् निबन्धे विदुष्या लेखिकया 'मिथ' इत्यस्य लोकोत्तराणां लोकविलक्षणानां च प्राचीनाख्यानानां (पौराणिकाख्यानानां) वा विभिन्नदृष्टिकोणैरर्थो विचारितः। तद्व्याख्यानार्थं चोदाहरणस्वरूपेण पुराणोक्तश्चर्युगसिद्धान्तश्चतुर्युगसम्बन्धीनि चाख्यानानि विमृश्य तदाधारेण सामान्यतया पौराणिकपुरावृत्तार्थः प्रतिपादितः। चतुर्युगाख्यानं तु सृष्टिविषयकमाख्यानमेव। चतुर्युगानां कालः क्रमशो ह्रासं गच्छति, तदनुसारमेव च चतुर्षु युगेषु धर्मस्यापि क्रमशो ह्रासः प्रजायते। चतुर्युगानामाख्यानस्य ग्रथनं तु तस्य विभिन्नाङ्गानामेकत्र सम्मेलनेनाभूत्। अस्य आख्यानस्य चत्वार्यङ्गानि सन्ति तद्यथा-कालविभागः, धर्मसिद्धान्तः (धर्मः क्रमशः प्रहीयते इति मतम्) इतिहासः (मन्वन्तरविभागः, मन्वन्तरेषु विभिन्नराजवंशानां देवादिवंशानां च वर्णनम्) सदाचारनीतिश्च। युगसिद्धान्तस्य बीजं तु वेदेष्वपि भिन्नरूपेणोपलभ्यते, ज्यौतिषसिद्धान्तकाले च कालविभागरूपेणैव तस्य वर्णनं प्राप्यते. ननु धर्मदृष्ट्वा, इतिहासदृष्ट्वा, नीतिदृष्ट्वा वा। परन्तु पुराणष्वेव एतस्य सिद्धान्तस्याख्यानस्य च पूर्णरूपेण चतुर्भिरङ्गैः सह विकासोऽभवदित्यपि निबन्धेऽस्मिन् प्रतिपादितम्। अन्ते 'मिथ' (Myth) इत्यस्यार्थो युगाख्यानेन सह संवादितः।]

What is myth? It is a complex question; both the means and method by which to answer it are in dispute. Perhaps the simplest approach, and the one followed in this paper, is to study one myth in depth, outline its major elements, and conclude with an hypothesis to be tested that the elements found in this myth are to be found in all myths. The difficulty with this approach lies in the selection of "a myth" to study in the first place, because in order to do so certain criteria must be assumed which presuppose an implict definition of myth. If this problem cannot be avoided, it can at least be recognized. The first such assumption of the study that follows is

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that myth is a particular mode of human language, different from other languages or disciplines such as history or psychology, and having its own peculiar contents, structure and mode of expression. To be able to delineate all of these features is the final task of any study of myth. In the actual selection of an illustrative myth, the following three criteria have been used: (1) style, (2) content, and (3) supernaturalism, an aspect of content. Style means the unique language in which a myth is told, be it in oral or written form. Content includes at the least an inner coherence that allows ready identification of a recognizable unit of literature. And supernaturalism means simply that the chief vehicles of the mythic mode of expression are non-natural events and beings; the main actors are gods, spirits or super-human heroes. The following study will focus principally on the major elements of content in our chosen myth.

The Yuga Story of Indian mythology is a clearly recognizable myth as defined by these criteria.[1] It is a creation myth, told in terms of time, in which four vast ages, or yugas, named Kṛta (or Satya), Tretā, Dvāpara and Kali succeed one another, decreasing in virtue as they decrease in length, until cosmic cataclysm destroys all phenomenal forms. Each such cataclysm is followed by a new

1. For brief summaries of the Yuga Story see the following: V. G. Aiyer, *The Chronology of Ancient India* (Madras: G. A. Natesan & Co., 1901), pp. 107-116; J. Dowson, *A Classical Dictionary of Hindu Mythology* (London: Kegan, Paul, Trench, Trubner & Co., 1903, 1928), pp. 381-382; M. Eliate, "Time and Eternity in Indian Thought, *Man and Time: Papers from the Eranos Jahrbuch* ed. J. Campbell (N.Y.: Pantheon Books, 1957), pp. 177-179; J. F. Fleet, "The Kaliyuga of B C. 3102, "*JRAS* (London), 1911, pp. 479-496; 675-698; R. Jacobi, "Ages of the World," *ERE*, ed. J. Hastings (Edinburgh: T. & T. Clark, 1925) 1: 200; P. V. Kane, *History of Dharmaśāstra* (Poona: Bhandarkar Oriental Research Institute, 1941) Vol. III, pp. 890-891; D. R. Mankad, *Purāṇic Chronology* (Anand: Gangajala Prakashan 1951), p. 315; A. D. Pusalker, *Studies in the Epics and Purāṇas* (Bombay: Bharatiya Vidya Bhavan, 1952); E. C. Sachau, *Alberuni's India* (London: Trübner & Co., 1888) Vol. I, pp. 359-60, 368, 372; G. Thibaut, *Astronomie, Astrologie und Mahematik* (Strassburg. Karl J. Turner, 1899), pp. 28-32; H Zimmer, *Myth and Symbols in Iddian Art and Civilization* (N. Y.: Harper & Row, 1962), pp. 13 ff.

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creation or re-emanation of the cosmic elements in an endlessly revolving cycle. It is probable that this story enjoyed a long pre-written life, that it was part of the vast oral tradition of the early inhabitants of northern India whose cultural remains we now find in the Vedic literature. This conjecture can be made because traces of the story are found in this literature: Vedas, Brāhmaṇas and Sūtras.[2] However, the fullest flowering of this particular myth is to be found in the following Purāṇas, in which the Yuga Story is given in detail: Bhāgavata, Brahmāṇḍa Kūrma, Mārkaṇḍeya, Matsya, Padma, Vāyu and Viṣṇu, as well as the Mahābhārata and the Harivaṃśa.[3] The following extract from the Viṣṇu Purāṇa (I. 3. 1-25) is a representative example of our story.

> Brahmā is said to be born;...a hundred of his years is said to constitute his life. . . . Time is a form of Viṣṇu: hear now how it is applied to measure the duration of Brahmā, and of all other sentient beings, as well as of those which are unconscious, as the mountains, oceans, and the like.
>
> Oh best of sages, fifteen twinklings of the eye make a Kāṣṭhā; thirty Kāṣṭhās, one Kalā; and thirty Kalās, one Muhūrtta. Thirty Muhūrttas constitute a day and a night of mortals; thirty such days make a month, divided into two half-months; six months form an Ayana (the period of the sun's progress north or south of the ecliptic); and two Ayanas compose a year. The southern Ayana is a night, and the northern Ayana a day, of the gods. Twelve thousand divine years, each composed of (three hundred and sixty) such days, constitute the period of the four Yugas, or ages. They are thus distributed: the Kṛta age

2. RV I. 41.9; VI. 8.5; X. 10.10; X. 34; X. 43.5; Ait. B. Pañcikā 7.15 (Adhyāya 33. 3. 4); Śaḍ. B. IV. 6.5; Ch. U. IV. 1.4; IV. 3.8; Vāj. Sam. XXVII. 45; XXX. 18; Śat. B. V. 4. 4. 6; X. 4. 2. 18-20; XII. 3.2.3; XII. 3.2.1; Taitt. B. I. 4. 10; I. 5. 11; III. 4. 16; III. 12. 9; III. 10. 1-15; Kāt. Śrautasūtra XV. 7. 18-19; Āp. Dharmasūtra I. 2. 5. 4; AV VII. 52; VII. 114. 1; VIII. 2. 21; XVII. 1. 11.

3. The following editions have been used in this study: for the Padma, Ānandāśrama Series; for all the others, Śriveṅkaṭeśvara Press; for the Mahābhārata the Critical Edition.

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has four thousand divine years; the Tretā three thousand; the Dvāpara two thousand; and the Kali age one thousand: so those acquainted with antiquity have declared. The period that precedes a Yuga is called a Sandhyā, and it is of as many hundred years as there are thousands in the Yuga: and the period that follows a Yuga termed the Sandhyāṃśa, is of similar duration. The interval between the Sandhyā and the Sandhyāṃśā is the Yuga, denominated Kṛta, Tretā, Dvāpara and Kali. [The aggregate of four] constitute a great age (*mahāyuga* or *caturyuga*): a thousand such aggregates are a day of Brahmā, and fourteen Manus reign within that term. Hear the division of time which they measure.

Seven Ṛṣis, Indra, Manu, and the kings his sons, are created and perish at one period; and the interval, called a Manvantara, is equal to seventy-one times the number of years contained in the four Yugas, with some additional years. Fourteen times this period constitutes a day of Brahmā. At the end of this day a dissolution of the universe occurs, when all the three worlds, earth and the regions of space, are consumed with fire. When the three words are but one mighty ocean, Brahmā, who is one with Nārāyaṇa, satiate with the demolition of the universe, sleeps upon his serpent-bed for a night of equal duration with his day; at the close of which he creates anew. Of such days and nights is a year of Brahmā composed; and a hundred such years const tute his whole life. One Parārdha, or half his existence has expired, terminating with the Mahā Kalpa called Padma. The Kalpa termed Varāha is the first of the second period of Brahmā's existence.[4]

Interestingly enough, this myth is in every instance clearly composite, made up of several different elements of content edited together along a common theme: the *ahorātra* (literally: day and night, a 24-hour period), or alternation of all cosmic elements between polar opposites of day and night, good and evil; life and death, etc. These major elements of content are as follows:

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4. H. H. Wilson, tr., *The Vishṇu Purāṇa* (Calcutta: Punthi Pustak, 1961), pp. 19-24.

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1. *Time-divisions*: the division of the solar year into many smaller units of time, the smallest of which is the *nimeṣa* or twinkling of an eye; the division of longer spans of time into four successive ages or *yugas*, called collectively a *mahāyuga* or *caturyuga*, and named Kṛta (Satya), Tretā, Dvāpara and Kali.[5]
2. *Theology*: the origin of the cosmos in Brahmā; its appearance by emanatian; its periodic decline, death and rebirth.
3. *History*: the existence of fourteen *manvantaras*, or eras of semi-divine rulers called Manus in each *mahāyuga*; genealogies and dynasties of heroes, kings and *ṛṣis*.
4. *Ethics*: the decrease of goodness, both natural and spiritual in each age after the original perfection of the beginnings of the cosmos in the deity.

There appear to be four principal versions of this story in the Purāṇas, each one itself composite, made up of differing combinations of these four elements listed above. Unfortunately there is no simple correspondence between the elements of content defined by subject matter and the four versions of the Yuga Story identifiable in the Purāṇas. It is therefore clear that this material has been edited several times, either orally or in written form, and the precise development of our story cannot be recovered from the Purāṇic texts alone.[6] Also unfortunate is that the development of the Yuga Story cannot be traced in other literature either. In the Vedic literature there are only the briefest references to the four ages by name, and

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5. Four different measurements for the length of these *yugas* are found in various texts. These differences seem to reflect an inner development in the story itself. A table of these lengths in human years:

Kṛta	1000	4000	4800	1,728,000
Tretā	1000	3000	3600	1,296,000
Dvāpara	1000	2000	2400	764,000
Kali	1000	1000	1200	432,000
Mahāyuga	4000	10,000	12,000	4,320,000

6. For the elements of content in the Yuga Story and their probable chronology, see C. Church, "The Purāṇic Myth of the Four Yugas," Purāṇa (Banaras), July, 1971.

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their mysterious connection either with the phases of the moon or a forgotten game of dice; there is virtually no mention of cosmic ages.[7] In the early literature of astronomy, the complete story is found in the works of Āryabhaṭa, Varāha Mihira and the Sūrya Siddhānta chiefly as a cosmic calendar, without significant moral or historical implications. However, none of these texts can be dated before 400 or 00 A.D. and are therefore roughly contemporaneous with the Purāṇic material which appears to have undergone its last major editing under the Guptas.[8]

In sum, the Yuga Story is a myth of world creation and dissolution in which the interim time is divided into four great ages. It is found principally in the Sanskrit Purāṇas as a composite story whose origins cannot be traced, including several elements of content of different subject matter, all structured around a common metaphor: the *ahorātra*. It is, in short, the literary locus of the Indian cyclical world-view in which all opposites are understood to be complementary aspects of the unitary reality that is Being itself, and in which all cosmic, spiritual and moral elements continually die and are reborn in an endlessly revolving cycle.

What is to be made of this myth? How to understand it?

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7. For the similarity between the names of the *yugas* and dice-throws, see: A. B. Keith, "The Game of Dice, "JARS, 1908, pp. 823-828; H. Lüders, *Das Würfelspiel im Alten Indien*, (Berlin: 1907); R. Roth, "Über das Würfelspiel bie den Indern, "*ZDMG*, 1848, pp. 122-125; A. Weber, *Indische Studien* (Berlin: F. Dümmler, 1850) Vol. I, pp. 282-286; H. Zimmer, *Altindisches Leben* (Berlin: Weidmann, 1879), pp. 283-287.

8. Although parts of both Purāṇas and astronomical treatises are much older than the Gupta Era, it can only be claimed with certainty that this material was edited in this era; actual dates of earlier strata cannot be determined with accuracy. On this issue, see: F E. Pargiter, *Ancient Indian Historical Tradition* (London: Oxford Press, 1922), p. 334; R. Bhandarkar, *A Peep into the Early History of Indra* (Bombay: Taraporevala Sons & Co., 1930), p. 68; P. Bhargava, *India in the Vedic Age* (Lucknow: The Upper India Publishishing House, Ltd., 1956), p. 20; J N. Farquhar, *An Outline of the Religious Literature of India* (Oxford: Oxford University Press, 1920), p. 138; V. A. Smith, *The Early History of India* (Oxford: Clarendon Press, 1904), p. 19; etc. .

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The Yuga Story has been the object of scholarly study in the West for at least fifty years.[9] In this time remarkably divergent interpretations have been given to it, each one reflecting the peculiar bias of its author. In general these views have fallen into four main categories, each of which will be briefley discussed below : cosmological, historical, theological and psychological.

Cosmological

A number of scholars have understood the Yuga Story chiefly from the point of view of astronomy,[10] as a cosmic calendar whose origin lay in the observation of the phases of the moon and the need of Brahmanical priests to fix a yearly ritual calendar for sacrifices.[11] Further, the object of knowing what the stars and planets had done in the past and would do in the future was to enable man, especially in the Vedic cult, to adapt his actions, both ritual and profane, to the behaviour of the divine powers, with the aim of controlling those powers to act for the benefit of man. Thus astronomy arose out of the need of both priests and people to read the present and predict the future. It was at first a practical art designed to fix the auspicious times for human action by means of a monthly, yearly and finally universally oriented calendar.

Moon Phases. There is some justification for pointing to the phasing moon as source of inspiration for the Yuga Story. Eliade makes much of what he calls the "lunar structure of universal be-

9. See note 1 above.

10. For relevant works on Indian astronomy, see : H. T. Colebrooke, *Miscellaneous Essays* (London : W. H, Allen & Co., 1837), Vol. II ; A. Cunningham, *Book of Indian Eras* (Calcutta : Thacker, Spink & Co. 1883) ; J. F. Fleet, "The Kaliyuga of B.C. 3102", *JRAS*, 1911, pp. 479–496, 675-698 ; A.B. Keith *A History of Sanskrit Literature* (Oxford: Clarendon Press, 1928), pp. 517-535 ; P. C, Sengupta, *Ancient Indian Chronology* (Calcutta : Calcutta University Press, 1947) ; G. Thibaut, *Astronomie, Astrologie und Mathematik* (Strassburg : Karl J. Turner, 1899) ; R. Sewell and S. B. Dikshit, *The Indian Calendar* (London : Swann Sonnenschein & Co., Ltd 1896) ; A Weber, *The History of Indian Literature* (Varanasi : Chowkhamba Sanskrit Series Office, 1961), pp. 246-258.

11. S. R. Das, "The Scope and Development of Indian Astronomy," *Osiris* (Bruges : St. Catherine Press Ltd., 1936), p. 197.

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coming," the pulsating rhythm of creation and dissolution found in the natural world of the agricultural seasons, analogous to the waxing and waning of the moon.[12] Although his date is late (c. 500 A.D.), the astronomer Āryabhaṭa makes the connection, his observation perhaps derived from a much older Jain source :

> The first half of a *yuga* is called *utsarpiṇī* (ascending). The latter half is called *avasarpiṇī* (descending). The middle part of a *yuga* is called *suṣama* (even). The beginning and end are called *duṣṣama* (uneven). Because of the apsis of the moon. (Āryabhaṭīya III. 9)[13].

Weber is positive of the lunar origin of the Yuga Story's central idea: that of four diminishing world ages, culminating in the disappearance of all cosmic and mundane phenomena, followed by their full reappearance after a period of pregnant nothingness. He bases his proof on Śaḍviṃśa Brāhmaṇa IV. 6, associating Puṣya with Kali Yuga, the second quarter of the moon ; Dvāpara with the first quarter ; Khārva, or Tretā Yuga with the full moon while Kṛta identifies the new moon.[14] Yet, not only does the identity between Puṣya and Kali, Khārva and Tretā fail to be apparent, but to call the skinny new moon Kṛta does not clearly parallel the waning symbolism of the four *yugas*, where Kṛta is the richest and fullest, Kali the poorest. As Roth points out the moon's phases are actually not a completely adequate model for our Yuga Story because the moon both waxes and wanes gradually ; it does not spring, back to fullness immediately after each disappearance.[15] So where as Eliade's vague generalities on this subject are impressive, Weber's detailed analysis is not convincing.

M. Rangacharya sums up these issues in a relevant way : "The phases of the moon being so readily observable it is probable that, as suggested by Professor Weber, the idea of a period of time known as a yuga and dependent upon a conjuction of certain heavenly

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12. M. Eliade. *The Sacred and the Profane* (N. Y. Harper Torchbooks, 1961), p. 86.
13. Āryabhaṭa, *Āryabhaṭīya*, tr. W. E. Clark (Chicago : University of Chicago Press, 1930), p. 53.
14. A Weber, *Indische Studien*, Vol. II, p. 283.
15. R. Roth, *Op. Cit.*, p. 27.

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bodies, was originally derived from a knowledge of these phases."[16] The main point, as both Rangacharya and Eliade see it, is that the observation of the motion of stars and planets, especially of the closest one, the moon, gave rise to the idea of using their cyclical motion as a measure of passing time. Rangacharya concludes that the earliest idea of a *yuga* meant the period from new moon to new moon.[17]

Cycles. It is probably safe to say that all early calendars were based on some calculations of the solar year and/or the lunar months. The earliest cycle of conjunctions clearly states in a Sanskrit text is the five-year luni-solar *yuga* of the Jyotiṣavedāṅga (I.6):[18] "When the Sun and Moon arrive together with the Dhaniṣṭhā Nakṣatra, then is the beginnig of the cycle..."[19] This same idea of conjunction, in different elaborations, recurs in every astronomical text of the Gupta era and earlier. In the Pañcasiddhāntikā: "The intercalary months, the omitted lunar days, the days, Aries, the Sun, the Moon, the half-year, the seasons, the motions of the stars, the nights; all of them begin together at the beginning of the Yuga."[20]

In addition to the five-year *yuga*, three other cyclical *yugas* are known to astronomy and to the Purāṇas as well: 1. a twelve year cycle including the planet Jupiter (Bṛhaspati), which when combined

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16. Cited by B. Tilak, *Arctic Home in the Vedas* (Poona: Tilak Bros., 1925), p. 179.
17. *Ibid.*
18. As Cunningham explains it, the origin of the five-year cycle lay in an attempt to reconcile a solar year of 360 or 365 days with the lunar months of between 27 and 28 days each. The difference between 12 lunations and one revolution of the earth around the sun is 11 days. In 5 solar years there are 1826½ days; in 62 lunations, 1829 days. So if two intercalary months are added every five years, the two cycles come out almost even. See A. Cunningham, *Op. Cit.* p 1; S. R. Das, *Op. Cit*, p 199; P. Sengupta, "Hindu Astronomy", *Cambridge History of India*, Vol. III, p. 343; G. Thibaut, *Op. Cit.*; pp. 8-9.
19. R. Shamashastry, ed., *Vedangajyautisha* (Mysore: Government Branch Press, 1936), I. 6.
20. Varāha Mihira, *Pañcasiddhāntikā*, tr. G. Thibaut and S. Dvivedi (New Delhi: India Institute of Astronomical and Sanskrit Research, 1966), p. 89.

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with the five-year cycle gives a sixty-year cycle;[21] 2. the Saptarṣi cycle in which the constellation of seven stars passes through the 27 or 28 *nakṣatras*, or divisions of the ecliptic (now measured in 360 degrees), spending 100 year in each for a total revolution of 2700 or 2800 years per cycle;[22] and 3. the *mahāyuga* of 4,320,000 years, composed of four graduated *yugas*. Other lengths for these great *yugas* are given in different texts, but the foregoing number is given in the Purāṇas and in most astronomical works of the 5th to the 7th c. A.D., and it would appear to represent the most popular formulation of the era.[23] It is possible, then, that the vast length of the *mahāyuga* was the result of an attempt by astronomers to find a Great Year sufficiently long to accommodate all the cycles of the planets in round numbers.

Alberuni in the 11th c. A.D., surely one of the most intelligent, sympathetic and observant writers of all time, finds the full Yuga Story before him in the Purāṇas, and in fact does trace its basic idea to the Great Year and the day; the latter meaning one earthly revolution, the former marking a certain conjunction point of a large number of heavenly bodies.[24] M. Bailly, in an early study of this story, observes that "day" and "year" have inflatable meanings in Purāṇic legends; their basic sense, he maintains, is "revolution". One divine year is equated with 360 human years, and so forth.

> Il est donc bien naturel de croire que ces prétendus ans divins ne sont que des années composées d'une revolution du soleil ou de douze lunaisons, que l'on a reduites en jours, soit pour leur donner une durée plus longue et plus imposante, soit plūtot parce qu'ayant compté jadis par des jours, on a

21. Varāha Mihira, *Bṛhatsaṃhitā*, tr. J. M. Kern (London: Trübner & Co., 1870), p. 51, VIII. 23-53. See also: "Chronology: Hindu," *EB*, 1967, V. 722; A. Cunningham, *Op. Cit.*, pp. 18, 26.
22. H. Colebrooke, *Op. Cit.*, Vol. II, p. 362; "Chronology: Hindu," *EB*, 1967, V. 722; A. Cunningham, *Op. Cit.*, p. 9; J. M. Kern, tr., *Op. Cit.*, p. 85, XIII. 1; D.R. Mankand, *Purāṇic Chronology*, p. 329; R. Sewell and S. B. Dikshit, *Op. Cit.*, p. 41.
23. "Chronology: Hindu," *EB*.
24. E.C. Sachau, *Op. Cit.*, pp. 360-362.

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conservé la premiére maniére de compter, et on a rapporté ainsi une mesure du temps à autre.[25]

It seems clear that if the Yuga Story was derived from observation of the movement of the sun, moon, and other heavenly bodies, that such observations themselves possessed a developing history, perhaps reflected in the varying lengths of the *yugas* themselves (see note 5 above); as the Vedic luni-solar *yuga* of five years grew into the 4,320,000 *mahāyuga* of all the planets. Just how this occurred, if it did, however, cannot be recovered from the texts.

The central model for this cosmological interpretation of the Yuga Story is the revolution of heavenly bodies that causes the alternation of day and night (*ahorātra*) that is the measure of the passage of time on earth. Directly consequent to the presence, absence, return and conjunction of the planets is the alternation of seasons on earth, a combination of vegetable and astral processes of birth, decay, death and rebirth. And of interest to man is the parallel he draws between these phenomena, his own birth and death, and the relationship between good and evil in the interim. Jacobi summarizes the views of Fleet, Cunningham, Keith, Thibaut etc.: "The cyclic theory of the Ages was founded on the belief that, after the analogy of day and night, of the waxing and waning of the moon, and of the eternal round of the seasons, the entire universe itself is subject to an ever-recurring cycle of change."[26]

Historical

In this view, found chiefly in the writings of Mankad, Pargiter and V. Rangacharya the main purpose of the Yuga Story is to summarize, outline or introduce actual historical events; it is rudimentary history, based on genealogies and major events of the Aryan tribal past. A good case has been made by Mankad that the Yuga Story as found in the Purāṇas was originally designed as a system of recording the actual kings and dynasties of the peoples of northern India from before the Mahābhārata War to the Gupta

25. M. Bailly, *Traité de L' Astronomie Indienne et Orientale* (Paris: Deburè, 1787), p. lxxxxviij.
26. R. Jacobi, "Ages of the World, "*ERE*, ed. J. Hastings (Edinburgh: T. & T. Clark, 1925) Vol. I, p. 196.

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Era, and only later took on its mythico-religious cast.[27] The original meaning of *caturyuga*, asserts Mankad, was a forty-year period, taken to represent the average reign of a ruling king. It was a short-hand key useful to oral methods of record keeping, to keep track of long dynastic lists. Thus, in a given length of time, say two hundred years, only the five most important rulers' names were remembered ($5 \times 40 = 200$), while the others were dropped. This scheme was harmonized with another system of reckoning by *manvantaras* in which a variable length of time was computed. The period was figured from Manu to Manu, each either the originator of a new kingdom or a new dynastic line. No uniform length can be assigned to the length of a *manvantara* as it depends on actual historical events. However, from his study of Purāṇic genealogies and dynastic lists, Mankad concludes that the length of a *manvantara* was most commonly taken to be either 71 or 72 *caturyugas*, or forty-year reigns, because these calculations were first being made in the 72nd or 73rd reign after the first Manu. Although his manipulation of the confusing dynastic lists is almost impossible to follow, hence difficult to refute, he bases his theory on one clear point: the record of Megasthenes found in at least two Greek sources, that 153 kings had reigned in the 6,042 or 6,451 years (depending on the source) that had elapsed from the "beginning," or first Manu.[28] These figures given an average of 39 and 42 years per reign, which may lend credence to Mankad's thesis. Since the original length of a *caturyuga* was only forty years, Mankad attributes the great lengths of the legendary *yugas* to a harmonization process that combined the two systems of time-measurement, the Manvantara and Yuga systems. And he calls this union the Manvantara-Caturyuga-Method, claiming it to have been the most common mode of time-measurement in Indian history up to the period of the Guptas. If Mankad is correct, the backbone of the Yuga Story is historical, lying in the genealogical

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27. D. R. Mankad, *Purāṇic Chronology* (Anand: Gangajala Prakashan, 1951). See also by the same author: "Manvantara," *IHQ*, XVIII, 1942, pp. 208-230; "Manvantara Caturyuga Method," *ABORI*, XXIII, 1942. pp. 271-290; "Studies in Purāṇic History," *Purāṇa*, IV, 1962, pp. 3-22; "Yuga," *Poona Orientalist* VI, 1941, pp. 206-216.

28. J. W. McCrindle, *Ancient India* (Calcutta: 1926), pp. 115, 116, 208.

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records of certain north Indian dynastic lines. If what he says is true, however, it is surprising that the system has been so difficult to uncover, that it has not been more obviously revealed in the Purāṇic literature.

Another approach is that of V. Rangacharya who characterizes each of the four *yugas* according to their supposedly nature. The source for his descriptive identifications appears to be largely etymological :

Kṛta Yuga—*Heroic Age of Deeds* : the period of the Aryan invasion.

Tretā Yuga—*Age of Priestcraft* : religion, society and politics based on Brahmanical lore.

Dvāpara Yuga—*Age of Doubt* : questioning the old order.

Kali Yuga—*Age of Strife* : rebellion for personal liberty, social and religious emancipation.[29]

In this interpretation, the Yuga Story offers a summary of the Aryan's own past, an analysis, a rudimentary history of their own progress as a self-conscious group after their entry into the sub-continent. Roth concurs that this could be a possible origin for the story, to provide a master framework for Purāṇic genealogies.[30] Pargiter has a similar opinion, basing his characterizations of the four eras on historical events now legendary in appearance as they are found throughout epic literature :

Kṛta Yuga—ending with Sagara's destruction of the Haihayas in the north of India.

Tretā Yuga—ending with Rāma's destruction of Rāvaṇa and the rākṣasas,

Dvāpara Yuga—ending with the Mahābhārata War in Kurukṣetra.

Kali Yuga—the current age.[31]

The cataclysm that ended each age was a real earthly battle.

If the Yuga Story had its origing in an historical impulse, both Mankand and Pargiter agree, however, that the story in its final form was something quite different :

29. V. Rangacharya, *Op. Cit.*, Vol. II, pp. 97, 98, 220.
30. R. Roth, *Op. Cit.*, p. 31.
31. F.E. Pargiter, *Op. Cit.*, p. 176.

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The *yuga* system...seems to have changed its scope and nature several times. At one time, it seems to have been used for computing historical intervals of time. Later...it was put to astronomical purpose, and between somewhere, the whole system of *yugas* was given a religio-ethical basis.[32]

Theological

The introduction and conclusion, the framework of the Yuga Story in many instances appear to derive from the elements of content related to the god Brahmā. The world dissolves as he sleeps, emanates as he wakes; the universe appears to be a function of his creative awareness. To Eliade, it is the longing to return to perfect or divine origins that is revealed in this myth that lies universally at the core of religious impulse in man. And for Eliade, it is in the Yuga Story of Indian mythology that this "myth of eternal return has received its boldest formulation."[33] According to him, the mythic mode of consciousness is one in which historical events are devalued in favour of a symbolic pattern of activity that its thought to repeat certain original and perfect activities of creating divinities. What is important to man is to preserve his connection, by myth and or ritual, with whatever in the cosmos does not change, whatever is permanent and therefore to which man can return for security. Eliade has given a pregnant analysis of the Yuga Story as a Prototype of the "myth of eternal return," in which all things in the universe are understood to return periodically to Brahmā, whence they have emerged, and who alone is by definition permanent and unchanging, secure. The Yuga Story is particularly effective in this regard because it was *not* apparently connected with any ritual performance, so it bears within itself its entire meaning and power. It is Eliade's contention that in many primitive or archaic agricultural societies (Babylon, *et al.*), there was an annual ceremony whose purpose was to recreate the cosmos for the coming year, to insure the repeat of the agricultural and cosmic cycles once again. Devoid of an understanding of history as the passing of unique events, such societies would see each year to be a repetition of the

32. D.R. Mankad, *Purāṇic Chronology*, p. 13.
33. M. Eliade, *Cosmos and History* (N. Y.: Harper Torchbooks, 1959), p. 112.

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last. Each yearly renewal ceremony was thought to create the new year by reviving in ritual the actual time of creation which occurred *in illo tempore*, a timeless time of creativity.[35] The Yuga Story, however, represents a compromise between such a ritualistic view, in which there is a total ignorance of the individuality of the events of history, and historicism, in which unique events are the *only* bearers of meaning. In our story, the regeneration of the cosmos is not a yearly ritual event, but the fruit of the historical process itself in which the world undergoes a gradual decay over the period of vast ages, but after which decay the world is also fully regenerated. Both decay and renewal are the inevitable fruits of the passage of time. This process of decay and renewal continually repeats itself; the ritual or symbolic year has been extended in the Yuga Story to 4,320,000 years or longer, and man's actions in the meantime, seen to be a series of analogies rather than utterly unique events, have taken on a moral dimension in order to express man's place in the cosmic renewal. A total recreation of the cosmic and human condition is the only cure for their inevitable decay; there can be no effective repairs.[35]

This "eternal return" is expressed in the Yuga Story by the equivalence of Brahmā and time, which equivalence, according to S. G. F. Brandon, " appears to be most characteristic of Indo-Iranian thought. Such an equation represents a realistic evaluation of man's experience of the universe for Time is experienced both as a creative and a destructive force".[36] Or as Eliade puts it more simply: "The great cosmic illusion is ultimately a hierophany".[37] The Yuga Story expresses the life and death of the god Brahmā, and of cosmos, planets, men and virtue in a single metaphor, the *ahorātra*, that succeeds in balancing a whole series of paired natural truths that would appear to be mutually exclusive. Time itself, or Brahmā,

34. For his theories, see the following: M Eliade, *Op. Cit.*; *Myth and Reality* (N. Y.: Harper Torchbooks, 1963); *Patterns in Comparative Religion* (N.Y.: Sheed & Ward, 1858), *The Sacred and the Profane* (N.Y.: Harcourt Brace, 1959).
35. M. Eliade, *PCR*, p. 407; M. Eliade, S. & P., p. 113.
36. S. G. F. Brandon, *History, Time and Deity* (N.Y.: Barnes & Noble, 1965), p. 63.
37. M. Eliade, "Time and Eternity in Indian Thought," p. 199.

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is the metaphor and or the nature and substance of that wich both connects and separates the imperfect from the perfect, the created from the creator, the evil from the good, the winter from the spring, the new moon from the full moon, the Kali from the Kṛta.

Psychological

A fourth mode of interpretation will be offered by this writer, derived principally from the thought of Carl Gustav Jung on the nature of mental Growth and its relationship to mythology. Although Jung did not discuss the Yuga Story in particular, his understanding of the myth-making process in its psychological aspects seems to offer a most fruitful way to understand this myth in particular. Jung holds that myth in general is an externalization of inner psychic processes. The truth of myth is first and foremost a psychic truth in which the "facts" of history or the external world are seen chiefiy in terms of the way they express inner psychic events. Josef Goldbrunner explains Jung's position clearly :

> All mythicized natural processes are symbolical expressions of the inner and unconscious drama of the soul, which human consciousness is able to grasp by the way of projection, that is, reflected in natural events.[38]

In Jung's own words ; mythology expresses "psychic contents... extrapolated in metaphysical space and hypostatized."[39] According to Jung there are three chief aspects to the mind of man : (1) *ego*, "the center of the field of consciousness,...the subject of all personal acts of consciousness," (2) *unconscious*, the unknown inner world ordinarily inaccessible to consciousness, composed of both personally acquired and genetically inherited contents ; and (3) *self*, the total personality composed of a creative balance between the conflicting tendencies of ego and unconscious. The psychic growth of every man throughout his life represents an attempt to achieve an integrated self, a balance of all psychic elements, which is ".. *a complexio oppositorum* precisely because there can be no reality without polarity."[40]

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38. J. Goldbrunner, *Individuation* (South Bend : University of Notre Dame Press 1964), p. 107.
39. C. G. Jung, *Archetypes of the Collective Unconscious* (N. Y. Pantheon Books, 1259), p. 59 ; see also C. G. Jung. *Aion* (N.Y. : Pantheon Books, 1956), pp. 3, 5.
40. *Loc. Cit.*, p. 271.

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The process of achieving this healthy balance among the conflicting demands of ego and unconscious Jung calls *individuation*, that goal for which every man strives in his mental life, although many never succeed, "the healing process that integrates conscious and unconscious," that allows man to feel both complete and in harmonic balance.[41] This, say Jung, Neumann, and Campbell, is the goal of the psychic journey of every man : to achieve psychic wholeness. And this journey, in all its stages, has been externalized in the mythology of the world, whose repeating universal patterns attest to the universality of this journey.[42] Thus, mythology and psychology are analagous in that" . the integration of the personality is equivalent to an integration of the world".[43] The goal of this double process is individuation, "becoming a single, homogeneous being,.,. becoming one's own self,...coming to self-hood,...self-realization".[44]

In mythology, the "self" or the balanced whole of the personality is often externalized or symbolized as circle or a scheme of four balanced elements. Jung has found such symbols of the "self" both in religious art and in the spontaneous drawings of his patients. He calls them the *quaternity* and the *mandala*, in both of which the balanced psychic personality of a person or of a culture as a whole is given external expression.[45]

A quaternity is defined as a pattern of four, often including two pairs of balanced opposites, or a series of four making a whole. It is :-

> an organizing scheme *par excellence*, something like crossed threads in a telescope ... a system of coordinates that is used almost instinctively for dividing up and arranging a chaotic multiplicity, when we divide up the visible surface of the earth,

41. C.G. Jung *Archetypes of the Collective Unconsious*, pp. 38, 278.
42. J. Campbell, *The Hero with A Thosand Faces* (N. Y. : Meridian Books, 1256). See also by the same author *Masks of God* (N.Y. : Viking Press, 1962–1969), Vol. I-IV.
43. E. Neumann, *The Origings and History of Consciousness* (N.Y.: Harper Torchbooks 1962), Vol. II, p. 357.
44. C. G. Jung, *Two Essays in Analytical Psychology* (N. Y.: Pantheon Books, 1953), p. 171.
45. C. G. Jung and Kerenyi. *Essays on a Science of Mythology* (N. Y. : Pantheon Books, 1949), pp. 12, 18 ; C. G. Jung, *Two Essays*, p. 170 ; C. G. Jung, *Aion*, p. 34.

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the course of the year, or a collection of individuals into groups, the phases of the moon, temperaments, elements, alchemical colours, and so on.[46]

The quaternity is a symbol of the "self", "... a vehicle of the synthesis in which the individuation process culminates."[47]

The maṇḍala, or circular picture, is also found to be a symbol of the "self." Either the deity or the personal self may be found at its center. It expresses the psychic centering of the personality, and is found in Western mythology in the idea of a sacred city (Jerusalem) and in the artistic image of the maṇḍala in Eastern mythology.[48] Both bespeak the single centeredness of a coherent mythology, a balanced and total world-view, a centroverted culture.

Jung points to both quaternity and maṇḍala in Indian culture as symbols for both self and god, which cannot be finally separated from one another : "the impossibility of distinguishing between "self" and 'god' leads in Indian philosophy to the identity of the personal and impersonal Puruṣa-ātman."[49] Mythology presents an analogy between the processes of the psyche and the actions of the gods. There appears to be at bottom a profound psychic if not ontological identity between good and self that the language of mythology articulates.

In sum, a fourth fruitful way to understand the Yuga Story, or myth, is as a symbol of the "self" wherein the "self" is expressed symbolically as both temporal quaternity and maṇḍala in which all opposites are balanced in mutual tension and by which an individual and cultural integration of personality is expressed. The Yuga Story is an expression of the successful achievement of the goal of the psychic journey to wholeness : a balanced self-hood in which good and bad, light and dark, life and death, creation and destruction or being and non-being are forever held in a balance of creative tension that alternates from pole but never collapses entirely:

Certain features of the Yuga Story can be seen to illustrate

46. *Loc. Cit.*, p. 242.
47. C. G. Jung, *Psychology and Religion : West and East* (N. Y. : Pantheon Books, 1958), p. 190.
48. C. G. Jung, *Archetypes*, p. 324.
49. *Loc. Cit.*, p. 287.

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this thesis. (1) *Quaternity*. All of time is compartmentalized into a repeating series of four ages: the temporal realm is organized into one all-comprehensive four-fold system. (2) *Maṇḍala*. The circularity of the repeating cycles of four *yugas* is a temporal maṇḍala wherein the world is always returning again to its beginnings. The circle of repeating time, squared by division into four *yugas* is both maṇḍala and quaternity at once, a supreme symbol of wholeness. (3) *Balance*. The *ahorātra* motif expresses the balance of opposites found in all worldly things: day and night, work and rest, life and death, good and evil. This balance of paired opposites is found in the yearly time divisions, in the story of Brahmā's life, divided as it is into two halves, as well as in the diminishing good of each *yuga* which only results in the reappearance of good after the dominance of evil. (4) *Conservation*. Since the world emanates from and returns to Brahmā, nothing is ever lost, nor is anything really ever created in the world of the four *yugas*. Whatever diminishes and is detsroyed by fire, flood and time is only reabsorbed into Brahmā until the next recreation or re-emanation. As all cosmic contents await only the perception of the human psyche to be born, there is no world apart from man's awareness of it, psychically speaking. Thus god and man are one and the same, embracing within themselves, concretely in myth, and mentally in psychological terms, all that is. The orientation of the world in time is man's own centroversion, the culmination of his own process of individuation. For a true believer in it, the Yuga Story is a profoundly successful symbol of the integrated "self".

Conclusions

What then is the Yuga Story? What is myth? Which of these interpretations is correct? All are viable; each emphasizes a different aspect of what is admittedly a re-edited composite story, depending on the particular interest of each critic. The first important question to ask is not what was its unique origin, but rather why has this story been retold over again in the multidimensional form in which we find it in the Purāṇas; why is it to this day peculiarly satisfying to Indian man? The second important question is not which of these interpretations is the correct one, but rather why so many valid views of the same myth may be so well supported. The only possible conclusion is that all four views of the Yuga Story are valid at the same time, that our story is

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cosmological, historical, theological and psychological all at once. What then can be said about the nature of myth? If the Yuga Story is accepted as genuine myth, then on the basis of its evidence, myth may be called a multidimensional language, expressing cosmological, theological and psychological levels of meaning all at one and the same time.[50] It is in fact this multi-dimensionality that is the single distinguishing characteristic of myth, and the precise manner in which mythology differs from history, theology or psychology by themselves, as they each exclude each other and mythology includes them all. And it well may be that these are the four main dimensions of the human personality; so that not only is myth four-dimensional, but it is so precisely because it reflects the four dimensionalty of human consious existence. And the telling of myths becomes for man an orientation or expression of identity in the four-fold world of his own consciousness. Thus we do violence to the nature of myth and to the nature of man as well when we choose a single one of these dimensions as the "true" interpretation, excluding the others. And it is because of this dimensional feature that myths are best simply retold rather than explained in one-dimensional terms; myths simply cannot be reduced in their complexity to facile summaries in terms of another language mode, such as history, that is felt to be "truer".

Most interesting in the Yuga Story is the fact that in each of these four dimensions can be discerned the same metaphor, a common pattern of thinking: the *ahorātra*. This motif, wherein all things are seen to alternate between opposite poles of a continuum, on the model of the alternation of light and dark in day and night, can be found to be the central thought pattern in each level. In the cosmological dimension, the *ahorātra* is found in the daily alternation between light and dark, and the division of the year into two halves dependent on the path of the sun. In the historical dimension the *ahorātra* motif is found in the periodical alternation of goodness and evil in the successive worlds of creation. In the theological dimension, it is found in the alternative waking and sleeping periods of Brahmā's life, his days and nights. And finally, in the psycho-

50. No.e that these four dimensions are analogous to those identified by Joseph Campbell; *Masks of God.* For a brief review of his thought, see "Man and Myth. "*Psychology Today*, July, 1971, pp. 35 ff.

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logical dimension, the *ahorātra* is found in the balance of opposites: life/death, good/bad etc., in the individuated "self" as externalized in the temporal quaternity-maṇḍala of the recurring four *yugas* in which all cosmic and mental processes are encompassed.

This *ahorātra* motif is that which gives unique personality to the Yuga Story as an Indian creation myth. Identifying it in this way is a means to make precise our analysis of the particular features of Indian mythological thinking, a short-hand key to Indian cultural personality. In the Yuga Story it is time itself that maintains the balance of all apparent opposites, the vehicle that unites both the dissolution and regeneration of all things. It can be seen that a single temporal metaphor, or idea, is expressed simultaneously in four dimensions at once in the Yuga Story. It is as if Indian man, and perhaps all men with him, is fully satisfied only with an orientation and identity that ranges in scope from the innermost recesses of his psyche to the outer reaches of the stars.

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CATUḤŚLOKĪ OR SAPTAŚLOKĪ BHĀGAVATA : A CRITICAL STUDY

BY

RASIK VIHARI JOSHI

[अस्मिन् निवन्धे विदुषा लेखकेन प्रतिपादितं यत् श्रीमद्भागवतमहापुराणस्य सारसंक्षेपः श्रीमद्भागवतपुराणस्य द्वितीयस्कन्धे उपलब्धेषु सप्तश्लोकेषु (२.९.३०-३६) उपलभ्यते। केषांचित् प्राचीनवैष्णवाचार्याणां टीकाकर्तृणां च मतानुसारतः भागवतस्य सारः चतुर्ष्वेव श्लोकेषु (२.९.३०-३३) वर्तते। ते एव चत्वारः श्लोकास्तेषां मतानुसारतः 'चतुःश्लोकिभागवतं' कथ्यन्ते। किन्तु वल्लभाचार्यस्य मतानुसारतः उपरिनिर्दिष्टसप्तश्लोकेषु भागवतस्य सारोपदेशो वर्त्तते। अतः ते एव समष्ट्या 'सप्तश्लोकि भागवतम्' इति संज्ञां लब्धुमर्हन्ति। अत्र एषु सप्तश्लोकेषु श्रीमद्भावतमहापुराणस्य द्वादशस्कन्धानां गतार्थत्वं संक्षेपेण प्रदर्श्य एषां श्लोकानां क्रमेण प्रमाणपुरस्सरं साङ्गोपाङ्गं विस्तृतं विवेचनं प्रस्तुतम्।]

The traditional scholars of Bhāgavata recitation and exposition and a vast majority of Sanskrit commentators accept the four verses of Bhāgavata Mahāpurāṇa (II. 9. 30–33) as Catuḥślokī Bhāgavata,[1] while we find seven verses in this context spoken by Bhagavān Śrīkṛṣṇa (II. 9.30–36). The common arguments put forward in support of the Catuḥślokī Bhāgavata are (i) that the answer of Śrīkṛṣṇa to the four questions of Brahmā is given in only four principal verses, (ii) that all the twelve skandhas of the Bhāgavata Purāṇa are included in these four verses. Hence it is Catuḥślokī.

The inclusion of the twelve skandhas in the four verses is in the following way :

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1. (a) catuḥ-ślokyā uttaram krameṇa dātum Bhagavān pratijānīte.
Śrīdhara Svāmī, Bhāvārthadīpikā.
(b) Bhagavaddattottaracatuṣṭayātmakam Śrībhāgavatam śāstram Bhagavatproktattvena prasiddham.
Viśvanātha Cakravartī, Sārārthadarśinī.
(c) catuḥślokyātmakam śāstram.
Śukadeva, Siddhāntapradīpa.
Ed. Śrīmadbhāgavatam, Nityasvarūpa Brahmacārī, Vrindavan, Saṁvat 1960.

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'ahamevāsamevāgre' (II.9.30) represents the idea of substratum (āśraya) meaning the cause of all the causes. The verse includes the essence of the XII skandha. 'paścādaham' (II. 9. 30) includes II and III skandhas because it explains the concepts of Puruṣa and Pradhāna. 'yadetacca' (II. 9. 30) stands for visarga, sthāna, ūti and Manvantareśānukathā. It declares that the universe is also Bhagavān and therefore includes IV, V, VII, VIII and IX skandhas. 'yovaśiśyeta sosmyham' (II. 9. 30) makes an allusion to nirodha. The nirodhalīlā represents X skandha. 'ṛtertham' (II.9.31) explains the concept of Māyā, the creation of the universe by Māyā and the position of Jīva and Īśvara. Thus it represents I skandha. 'yathā mahānti' (II.9.32) means poṣaṇa i.e. VI skandha. 'etāvadeva' (II.9.33) teaches the ways and means of realisation. Hence the philosophy of XI skandha is included here.

Both the arguments in support of the Catuḥślokī do not hold good. The first argument is rejected on the simple ground that the answer to the four questions of Brahmā is given by Śrīkṛṣṇa in seven verses and not in four verses only, as has rightly been observed by Vallabhācārya in his Subodhinī (saptabhiḥ ślokaiḥ caturṇām uttaram bhavati). The second argument is also a farfetched one. There is no reason to neglect the three verses of Śrīkṛṣṇa. I would, therefore, like to agree with Vallabhācārya and call this abridged Bhāgavata as Saptaślokī Bhāgavata. A critical study of these seven verses is proposed in the present article.

On an enquiry from Brahmā, Śrīkṛṣṇa proclaimed the *summum bonum* of the philosophy of the Bhāgavata in the saptaślokī Bhāgavata. The following are the four questions of Brahmā.

(a) What is the nature of your subtle and gross forms ?[1]

(b) How can I understand the nature of your Māyā, Yogamāyā and their effects ?[2]

(c) How do you play in the universe covered by Māyā and Yogamāyā ?[3]

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1. Parāvare yathā rūpe jānīyām te tvarūpiṇaḥ/ Bh. P. II. 9.25.
2. Yathātmamāyāyogena nānāśaktyupabṛmhitam, vilumpan visṛjan gṛhṇan bibhradātmānamātmanā/ ibid II. 9.26.
3. Krīḍasyamoghasaṁkalpa ūrṇanābhir yathorṇute, tathā tad viṣayām dhehi manīṣām mayi Mādhava/ ibid II. 9.27.

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(d) What is that action by which I will not be bound while creating the universe ?[1]

The Saptaślokī Bhāgavata
(II.9.30–36)

Śrī Bhagavān Uvāca

(1)

Jñānaṃ paramaguhyaṁ me yad vijñāna-samanvitam,
sarahasyam tadaṅgam ca gṛhāṇa gaditam mayā/

(2)

Yāvānahaṁ yathābhāvaḥ yadrūpaguṇakarmakaḥ,
tathaiva tattva-vijñānam astu te madanugrahāt/

(3)

Ahamevāsamevāgre nānyad yat sadasat param,
paścādaham yadetacca yovaśiśyeta sośmyaham/

(4)

Ṛtertharṁ yat pratīyeta na pratīyeta cātmani,
tad vidyādātmano māyāṁ yathābhāse yathā tamaḥ/

(5)

Yathā mahānti bhūtāni bhūteṣūccāvaceṣvanu,
praviṣṭānyapraviṣṭāni tathā teṣu na teṣvaham/

(6)

Etāvadeva jijñāsyaṁ tattvajijñāsunātmanā,
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadaḥ/

(7)

Etanmataṁ samātiṣṭha parameṇa samādhinā,
bhavān kalpavikalpeṣu na vimuhyati karhicit/

The first two verses of the Saptaślokī Bhāgavata deal with the meaning of the words jñāna and vijñāna. In these two verses, Śrīkṛṣṇa explains to Brahmā the real meaning of these terms and thus prepares his mind as a receptacle to receive the most secret science of the philosophy of the Bhāgavata Purāṇa only through his compassion and blessings.

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1. Bhagavat śikṣitamaham karavāṇi hyatandritaḥ/ ibid II. 9.28.

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Lord Śrīkṛṣṇa spoke

Sloka No. 1

The meaning of jñāna and vijñāna

Understand that my most secret knowledge being proclaimed by me; combined with the experience of realisation; and along with devotion (rahasya) and the ways of devotion (aṅga)—with or without rituals.

O Brahman ! says Śrīkṛṣṇa, I teach you the most secret knowledge not only regarding my form but I also teach you my experience of realisation by which one perceives my real and obtains final liberation (niyata Mukti).[1]

The words jñāna and yijñāna have been interpreted by the smṛti tradition as (a) the ordinary knowlede, (b) the knowledge or experience, by realisation of which one definitely obtains liberation. The following interpretation proposed by the Sanskrit commentators throws ample light for the deeper understanding of the text : Śrīdhara Svāmī in the Bhāvārthadīpikā, Vīrarāghavācārya in the Bhāgavata-candrikā, Jīva Gosvāmī in the Kramasandarbha, Viśvanātha Cakravartī in the Sārārthadarśinī, Śukadeva in the Siddhāntapradīpa, Yijayadhvaja in the Padaratnāvalī and Vallabhācārya in the Subodhinī interpret jñāna and vijñāna respectively in the following way :

1. Knowledge of scriptures and realisation. The words 'rahasya' and 'aṅga' mean devotion and means of devotion.
2. Knowledge of the form of Bhagavān and the knowledge endowed with the study of scriptures and practice of yoga. 'rahasya' and 'aṅga' stand for incantation and the knowledge of 'Cit' and 'Acit'.
3. To understand the exact nature of the objects by appropriate words, and the experience of realisation meaning the ninefold path of devotion. The word 'rahasya' has been interpreted in the sense of 'Premā Bhakti' and as an adjective of the word 'aṅga'.

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1. Yena yena yathā jñātvā niyatam muktirucyate, tad vijñānamiti proktam jñānam sādhāraṇam smṛtam/ Smṛti Quoted in the Padaratnāvalī of Vijayadhvaja Tīrtha.

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4. Form of Bhagavān and his experience of realisation. 'rahasya' and 'aṅga' stand for 'Premā Bhakti' and 'Sādhana Bhakti'.

5. (a) Knowledge of the most secret science endowed with devotion, by the knowledge of which the devotion becomes firmly established.

   (b) The abridged Bhāgavata imparting (aṅga or pratipādaka) the knowledge of secondary knowledge endowed with the 'Guṇa-śakti.

6. 'vijñāna' and 'rahasya' mean knowledge endowed with one's own reflection causing 'Niyata Mukti', and the secret knowledge of Upanisadic discourse.

7. The most secret knowledge of Puruṣottama Śrīkṛṣṇa cannot be declared by any body else. (a) O Brahman! You directly receive it from me and understand it as one of my parts. *Or,* as the form of Guṇāvatāra or Jñānāvatāra. (b) The knowledge connected with the form of Bhagavān is best known only through the compassion of God. Accordingly, 'vijñāna' does not mean experience or realisation but pure dovotion towards Bhagavān Śrīkṛṣṇa.

This most secret knowlodge is, therefore, considered superior even to the knowledge of Nirviśeṣa Brahman. Furthermore, it is endowed with 'rahasya' i. e. Premā Bhakti as well as the ninefold divisions of Bhakti such as Śravaṇa etc. *Or,* It is considered as part of that rahasya meaning 'Sādhana Bhakti'—All this I teach you, O Brahman! You properly understand and realise.

Sloka No. 2

Divine knowledge and compassion

Of whatever extent, existence, form, quality and action I am endowed with, all that be known to you, exactly so, by my compassion.

(a) *Yāvān* of whatever circumference, dimension and size I am, i.e. by whatever fatness, height, length and width, form and shape, I am endowed with. *Or,* howeversoever infinite dimension I possess in relation with the concomitance of time and space.

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(b) *Yathābhāvah* of whatever unconditioned existent (nirupādhika sattā), or, by whatever essential and collateral characteristics[1] I am endowed with.

(c) *Yadrūpaguṇakarmakaḥ* by whatever form (black complexion, four arms, two arms, the forms of Rāma, Nṛsiṁha, Śrīkṛṣṇa), qualities (affection towards devotees), and actions such as establishment of righteousness, protection of cows, upholding of the hill Govardhana etc., I am endowed with.

(d) *tathaiva* as and when my extent, size, existence, form, qualities and actions become manifest, then and then, you may immediately realise the correct knowledge of all my above mentioned forms, dimension and qualities.

You will, thus, acquire the 'tattvavijñāna' on account of my compassion. I bless you for that, O Brahman !

The word 'vijñāna' in the present context stands for the 'aparokṣa-anubhava'. The word 'jñāna' is generally interpreted in the sense of 'parokṣa-jñāna' which is denoted by a word and which is capable to determine the real and correct nature of the object of knowledge. Parokṣa jñāna in the context of self realisation can, therefore, be acquired by pure-hearted orthodox people, but such is not the case so far vijñāna is concerned. Therefore it is stressed that vijñāna or aparokṣa anubhava alone helps realising the real form and nature of Bhagavān correctly. It is further noteworthy that this vijñāna or aparokṣa anubhava cannot be acquired without 'rahasya' or supreme devotion (Premā Bhakti) and 'tadaṅga' or 'Sādhana Bhakti. In spite of this fact, Śrikṛṣṇa declares—O Brahman ! I bless you to acquire this vijñāna by my compassion.

Sloka No. 3

The Para and Avara forms of Bhagavān

I alone existed in the beginning (of the creation) and nothing else (existed) what is beyond existent (sat) and non-existent (asat), I exist after deluge, I am creation and I am all that what remains.

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1. Joshi, Rasik Vihari, The First Verse of the Bhāgavata Purāṇa, Purāṇam, Vol. VI. No. 2, Varanasi, pp. 80-81.

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Having prepared Brahmā's mind through His blessings and kindness to receive and understand the real nature of jñāna and vijñāna, Śrīkṛṣṇa proceeds to answer the first question of Brahmā 'Parāvare yathā rūpe jānīyāṁ te tvarūpiṇaḥ', and explains to him the meaning of jñāna.

Touching His chest by the forefinger of right hand Bhagavān Śrīkṛṣṇa declares as follows : I alone existed prior to the creation of the universe. The word 'alone' excludes any other creator (kartā) and the state of formlessness (arūpattva) etc., i.e. no other 'matter' dissimilar (vijātīya) to me existed. In short, Śrīkṛṣṇa clearly indicates that as He is present before the eyes of Brahmā as a treasure of supreme personified charm and as the essence of the sweetness of all the beautiful forms and qualities. He was existent in the same way prior to the creation of the universe (sṛṣṭeḥ pūrvamāsameva). It may be noted that the word 'eva' in 'āsameva' definitely excludes the possibility of impossibility. *Or*, it excludes the functional operation of creating the universe which is subject of the knowledge of Brahmā but does not in any case exclude the internal eternal sports of Śrīkṛṣṇa Himself. The idea of the phrase 'āsameva' is therefore : 'I ceratinly was'. The root √ *as* in the verbal form 'āsam' meaning 'to be' supports this interpretation : 'I was alone existent, but I was not familiar with the functional operations regarding the creation of the universe. The word 'eva' therefore helps us to conclude—'I was alone existent, but I was not doing any activity regarding the creation. Even, howsoever, the activities of my own internal eternal sports (antaraṅga Līlā) did certainly function.

One may object against this interpretation on the simple ground that when the meaning of 'āsameva' is just 'to be', how could we bring out the idea of the activity of internal eternal sports. The objection is rejected on an analogy of a king and his retenu. Let us analyse a statement : 'The king does not perform any duty'. The statement simply means that the king does not look after these days the royal administrative duties but the statement in no way excludes king's routine of sleeping, eating and bathing. Similarly, in the present context Śrīkṛṣṇa touching His chest by the forefinger tells Brahmā—'Ahamevāsam'—I alone existed i.e. as you now behold me endowed with divine form and qualities, I was possessed of them even before the creation. The word 'Aham' includes Rādhā and Kṛṣṇa, all the friends of Śrīkṛṣṇa and the divine abode 'Goloka'.

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It may be remembered that Rādhā has been considered as the Āhlādinī Śakti of Śrīkṛṣṇa and as identical with Śrīkṛṣṇa in the philosophy of Vaiṣṇavism.[1] This implied sense of the word 'Aham' may also be compared with the implied sense of the statement: 'The king is on his way', meaning to include his entire retenu because the king never moves out alone. Another noteworthy point to be kept in mind is this that the main purpose of the teaching of the Bhāgavata philosophy to Brahmā is mainly to prepare him thoroughly to create the universe. Hence it is most reasonable to interprete the present text in this way so that the idea of formlessness (nirākārattvādi) etc. is removed from the mind of Brahmā and the idea of formness (sākāratā) becomes firmly established.

Certain sanskrit commentators interprete the word 'Aham' in the sense of 'Nirviśeṣa Brahman'. To set aside such a possible interpretation the following words of Śrīkṛṣṇa may be kept in mind: 'ऽat sadasatparam tat anyat na'. Here 'sat' means effect and 'asat' means cause. The Nirviśeṣa Brahman is beyond cause and effect. Therefore what Śrīkṛṣṇa wants to emphasise is that such a Nirviśeṣa Brahman beyond cause and effect is not different from Him. At times, to certain rightful aspirants the various special forms of Śrīkṛṣṇa pertaining to His own fundamental form do not become understandable but Śrīkṛṣṇa alone in the Nirviśeṣa form, however, flashes across their mind (pratibhāsita) because at that time Śrīkṛṣṇa is completely devoid of any speciality and therefore appears to them as nirviśeṣa (without any distinction) and cinmātrākāra. But O Brahman! Śrīkṛṣṇa says, your case is much different. You very well know by now my saviśeṣa divine form endowed with all the divine forms and qualities on account of my blessings and compassion towards you the first two ślokas of this abridged Bhāgavata (astu te madanugrahāt). That's why the knowledge is known as the most secret one (parama guhya).

Naturally a question arises that in case Śrīkṛṣṇa alone existed before the creation, how come we have the apprehension (pratīti) of the universe only after the creation, and how come the experience

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1. (a) Joshi, Rasik Vihari, Rāsapañcādhyāyī Sāmskṛitika Adhyayana, Delhi, 1961, pp. 33-36.
   (b) .....' The Historical and Philosophical Concept of Rādhā, proceeding of All India Oriental Conference, Delhi, 1959.

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of Śrīkṛṣṇa is normally not apprehended after the creation. The answer to this question is provided in the present verse by the following two words :

1. Paścāt (after).
2. Aham (I).

Both these words clearly indicate that Śrīkṛṣṇa (Aham) alone existed even after the creation. In the divine Goloka and Vaikuṇṭha, Śrīkṛṣṇa alone exists in the divine form (bhagavadākāra), in the world He exists in the form of innerself (Antaryāmin) and in the form of incarnations such as Fish, Dwarf, Rāma and Kṛṣṇa. Furthermore, if argued that in the world all worldly forms of perceptable objects such as those of jar, watch and house etc and the five elements, and all the visible forms of animals and birds are not your forms i. e. all these different forms are not you ; and if this argument becomes an accepted fact Śrīkṛṣṇa will not remain an Omnipresent and a Complete One. The prima facie view is rejected by the expression 'Tat etat ca' meaning 'Yat ca etat viśvam tad api Aham eva asmi'. The text, thus, signifies that whatever cosmic and individual universe exists that is, Śrīkṛṣṇa says, He Himself alone. This is the Prākṛta form of Śrīkṛṣṇa because it is created by His own inherent potentiality.

Thus in the first half of the verse Śrīkṛṣṇa explained to Brahmā the *Para form*, and in the second half of the verse made him understand that the entire universe was nothing else but Śrīkṛṣṇa Himself alone i. e. the nature of the Avara form of Bhagavān. The last part of the verse 'Yaḥ avaśiṣyeta Saḥ asmi aham' indicates that even after deluge whatever remains that too is Śrīkṛṣṇa alone (Aham asmi).

The 'Aham' has been thrice repeated in this verse. This emphasis of Śrīkṛṣṇa on 'I exist' perpetuates the idea of eternal existence of Śrīkṛṣṇa in all the three periods of time and that too fully endowed with all divine forms and qualities. Brahmā has thus been made to realise distinctly the Pararūpa of Bhagavān. It is, however noteworthy that the word 'Aham' is missing in the text 'Tat etat ca'. This proves that after the creation and prior to deluge whatever visible universe (Māyika Prapañca) appears (bhāsita) that is all just the Avara form of Bhagavān, and therefore, the kindling of the Para and Avara forms of Bhagavān was imparted by Śrīkṛṣṇa to Brhmā as an answer to his first question.

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The existence of Śrīkṛṣṇa (About Brahman) in all the stages of creation clearly proves His perfection. It is only an imperfect who changes and not the perfect. Śrīkṛṣṇa is beyond any change and variation.

Sloka No. 4

The nature of Māyā

When an object is apprehended in the absence of the object and not apprehended in Ātman as light and darkness, understand that as my Māyā.

Śrīkṛṣṇa explains in this verse the nature of Māyā to Brahmā as an answer to his second question. This is a well known fact to the scholars of Vedānta that Māyā, an antithesis to the nature of Absolute only partially helps the individual soul to acquire the jñāna and vijñāna of Paramātman and it is, therefore, that Śrīkṛṣṇa clearly mentions that as and when Jīvātman realises my real nature of Supreme Ātman, he goes beyond the realm of Māyā and enters in the sphere of Yogamāyā which is always favourably disposed of to help Jīvātman.

The concept of these two potentialities of Bhagavān viz. Māyā and Yogamāyā has been clearly mentioned in the Bhāgavata II.9.26 'yathātmamāyāyogena', when we split the compound 'Ātmano Māyā Yogā ca Yogamāyā, tayoḥ dvandvaikye rūpam'. The examples of light and darkness in the present verse do speak of the theory of the twofold potentiality of Śrīkṛṣṇa. The nature of Māyā and Yogamāyā has therefore been explained in this verse.[1] To the Bhāgavata Purāṇa, Māyā is the expression of Yogamāyā, a solidification of Viṣṇumāyā and a transformation of Ātmamāyā.[2]

(I) **First interpretation of 'Ṛtertham yat pratīyeta'. The definition of Māyā**

Śrīkṛṣṇa explains to Brahmā the twofold Māyāśakti meaning phenomenalism from the point of view of metaphysics, a divine force unfolding itself into the cosmic drama of plurality.

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1. For the various meanings of Yogamāyā see my 'Rāsapañcādhyāyī Sāmskṛtika Adhyayana' New Delhi, 1961, pp. 33–43.
2. S. Bhattacharya, The Philosophy of Bhāgavata Purāṇa, Shantiniketana, 1960, Vol. I, p. 238.

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(a) *Vidyāmāyā*

Vidyāmāyā is that potentiality of Śrīkṛṣṇa by which in the absence of really existent objects the name and the objects are not understood i.e. only really existent objects are comprehended (satya-vastu-pratīti). To illustrate Vidyāmāyā an example of 'ābhāsa' has been given. The ābhāsa stands for light. Light helps us to perceive the already existent jar and cot etc objects in the room, but does not help us to perceive the anartha, the cause of the fear of snakes, scorpions and thieves. Thus on the basis of the analogy of ābhāsa it is proved in the present context that on account of Vidyā the liberated Jīvas comprehend eternity, cognition and bliss only which are always existent in them by the relation of inherence or intimacy. At the same time the absence of eternity, cognition and bliss existing in the state of Avidyā before the appearance of Vidyā, and all those feelings in reality not at all connected with soul viz. body, bodily pain and sorrow, infatuation and miseries of the mundane world, formally experienced are not comprehended after the appearance of Vidyā.

(b) *Avidyāmāyā*

Avidyāmāyā is that potentiality of Śrīkṛṣṇa by which one comprehends certain objects even in the absence of really existent objects (satyavastu) i.e. the really existent objects are not comprehended and on the contrary some non-existent objects become comprehended (anartha-pratīti). To illustrate 'avidyāmāyā' an example of 'tamas' has been given. The word 'tamas' stands for darkness. It is considered as the absence of light. As in darkness even the existent objects such as jar and piece of cloth etc. cannot be perceived in the room, and the non-existent objects such as snakes, scorpions and thieves etc. become apprehended due to fear; similarly on account of ignorance (avidyā)—a force of bondage a bound soul (Baddha Jīva) does not

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realise the existing cognition and bliss which are inherent characteristics permanently present in Jīvātman. Furthermore, he considers the body and bodily pain, sorrow and misery, infatuation and affliction as real which are in reality non-existent in Jīvātman. The analysis establishes the idea that even really existent lotus in a pond and horn of a buffalo cannot have any connection at all with sky and rabbit respectively and, therefore, the 'sky-lotus' and 'horn of a rabbit', 'son of a barren woman' and 'oil from the sand' are all well-known stock examples for their absolute non-existent false character. Thus the word Māyā has been compared on one side with the second moon due to distonted vision and on the other to Rāhu (the mythical monster appearing to swallow the moon during eclipse).[1] It may be pointed out that the body and its various dharma (happiness, unhappiness, sorrow and infatuation) appear as real because they all belong to Prakṛti (Prādhānika); but in fact they do not have any relation with soul at all. Hence misery and pain etc. generally experienced by all the beings in the worldly life are all false. The false relation of body and soul is certainly experienced by ignorance (avidyā) alone and it instantly disappears after the appearance of knowledge (vidyā).

The examples of Vidyā and Avidyā, thus, clearly elucidate the nature of Māyā which is responsible for the entire visible illusory world (Prapañca).

(II) Second interpretation of 'Ṛter tham yat pratīyeta'. The meaning of Māyā

Māyā is that by which the utterly false, non-existent and non-sentient body etc. objects appear as sentient Ātman, and the sentient and eternally illuminated

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1. cf. S. Bhattacharya, The Philosophy of the Bhāgavata Purāṇa, pp. 38-39.

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Ātman is not comprehended. Māyā is that by which one fails to recognise and realise the independent existence of Ātman as seperate and different from body, mind, sense organs and vital breaths.

This interpretat on of the present text colloborates the two well known Vedantic potentialties viz. (i) Āvaraṇa Śakti and (ii) Vikṣepa Śakti. The first is simply mental ignorance which veils the real nature of things and covers the real nature of Ātman,[1] while the second creates a powerful centre of ego which misapprehends body as soul. The appearnce of an object in the absence of the object is illustrated by the example of light (ābhāsa). The non-existent moons appear as two in the sky due to defective vision. It is illustrated by the non-apprehension of the objects in spite of their real existence in the darkness as jar etc. objects are not seen in a dark room.

Nevertheless, this is to be kept in mind that by the understanding of Vidyā one only realises the nature of individual soul (Tvam padārtha-Jīvātman). The Supremc Soul (Tat Padārtha-Paramātman) cannot be realised by Vidyā on the simple logic that Paramātmā being Nirguṇa does not become the object of Aparokṣānubhava by Vidyā. It does, however, become an object of such an experience by Nirguṇa Bhakti. If it is argued that how and where from the liberated souls (Muktātman) will get Bhakti for the Aparokṣa anubhava of Paramātman. A simple answer will suffice to this objection that an aspirant of the path of knowledge (Jñāna adhikārin) will, first and foremost, experience the 'Tvam Padārtha' only after dispelling the darkness of ignorance (Avidyā) by the knowledge (Vidyā) produced by the practice of severe austerities (Tapas) or by the clear understanding and practising the discipline of Sāṁkhya-Yoga combined with Bhakti. Thus Avidyā will be destroyed by Vidyā, and Vidyā also in its own turn will by and by come to end by the 'Nirindhana-Agni-Nyāya'. It is only Vidyā which burns Avidyā to ashes, and soon as the Avidyā-fuel is completely exhausted—, nothing remains to be burnt by the Vidyā-fire. As a result Vidyā will extinct automatically. Only in such a state when the layers and covers of ignorance and darkness are destroyed, the

1. Sadānanada, Vedāntasāra (Ed) G. A. Jacob, Bombay, 1934, pp. 13-15.

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devotion-moonlight begins to shine. Thereafter, through constant practice of Nirguṇa Bhakti the suprems Soul (Tat Padārtha Paramātmā) is realised.

The idea is based on the testimony of Bhagavad-Gītā where Lord Śrīkṛṣṇa declares the superiority of Parā-Bhakti over Gauṇī Bhakti.[1] According to the statement 'Bhaktyā mām abhijānāti yāvān yaścāsmi tattvataḥ' (Bhagavad Gītā 18.55) Bhakti helps to acquire the experience of Nirviśeṣa Brahman only, but the special realisation of Ananta Cid Viśeṣa Brahman still remains beyond the reach of that aspirant devotee. The idea is illustrated by an example of a man with weak eye sight who beholds an image, studded with emerald and other precious stones, as a heap of light only but is unable to distinguish the various parts of the image such as eye, nose, ears head and feet etc.

I may mention that even after the destruction of Avidyā, Vidyā does continue to exist at least for some time as fire continues to exist for some time even when the fuel is completely burnt. It is therefore correct to hold that as and when Vidyā will also be fully controlled (uparāma), the aspirant devotee will be devoid of all qualities (Nirguṇa Bhakta) and by that Bhakti alone he will achieve the complete experience of Brahman (Brahmānubhava). This very state is known as the unity of Jīva and Brahman and is known by the term Nirvāṇa (nirvāṇa-pada-vācya).

This Bhakti is known as supreme, best and pure (Paramottamā Śuddhā Bhakti). This very Bhakti is the essence of Cit-Śakti-Vṛtti and is of the nature of the 'Kṛpā-vilāsa' of Bhagavān. Since this Bhakti is super-independent (Parama-svatantrā), it is known as the 'vilakṣaṇa śakti' of Bhagavān. It is completely independent of all sorts of qualities and defects i. e. neither qualities invariably cause devotion, nor defects destroy. The only condition of its appearance is intense love towards Bhagavān irrespective of caste and sex. Bhakti appears in a bound Jīva or a demon, in a degraded devouch or an outcast provided there is intense love (para-anurāga) towards Bhagavān. On the other hand, Bhakti does not appear in an erudite Brāhmaṇa scholar or in a Saṁnyāsin or in a liberated soul if he is

1. Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu mad bhaktim labhate parām/ Bhagvad-Gītā with Śaṅkarānandī, (Ed) Acyuta Grantha Mala, Kashi, Samvat 2023, pp. 864-66.

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devoid of intense love towards Bhagavān (anurāga-śūnya), and is without 'Sādhana-Bhakti'.

The Parā Bhakti destroys all the 'kleśas' and it is by this very Bhakti that the aspirant devotee acquires the 'Aparokṣa-anubhava' of Paramātman. The Nirguṇa Bhakti, when completely matured, assumes the name of Premā Bhakti and the devotee in this type of Bhakti captivates the Lord and experiences the sweetness of the līlā, form and qualities of Bhagavān.

It may, therefore, be concluded that the principles of Cit-Śakti and Māyā operate as Vidyā and Avidyā in the individual souls whose liberation (mukti) is guaranteed when Premā Bhakti kindles Vidyā into self-conciousness finally destroying both Vidyā and Avidyā.

Sloka No. 5

The līlā of Bhagavān & the universe

As the Pañca Bhūta, viz. ether, air, fire, water and earth, enter as cause in the effects, re-enter after creation (as they exist), and still remain un-entered in the bhūta as they all, in toto, do not exist in them as cause before creation i.e. jar etc. created objects of manifest form (uccāvaca) i.e. gross, subtle, long and short forms of the objects; similarly Śrīkṛṣṇa says that He entered every where as cause, re-entered every where, and still remained un-entered i.e. Lord Śrīkṛṣṇa exists in all the Bhūta and Bhautika and still He is not in them.

The nature of all-pervasiveness is just the līlā of Śrīkṛṣṇa. The nature of existence of Bhagavān in relation to the five elements is explained that as in the small and large bodies of the beings made of five elements the five elements, on one side, do not enter in them because they are already existent in all places, bodies and forms in their form. Likewise, Śrīkṛṣṇa says, He has entered in all the beings from the point of view of their bodies in the form of inner soul, and He has not entered in them from the point of all pervasiveness of Ātman and that nothing else exists beyond Him.

We have discussed above the concept of 'Pramāṇa' and 'Prameya'. The nature of mutually distinguishing 'Cit' and 'Acit', and the concept of Māyā and Yogamāyā have also been dealt with.

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Now we come to the question of 'Viṣaya' and in this verse we find an answer to the third question of Brahmā regarding the līlā of Bhagavān in the universe which is under the influence of Māyā and Yogamāyā.

In the *Vedic tradition* all the substances have been considered as twofold viz. (i) having a form, dimension and part (sākāra or sāvayava), (ii) without any form, dimension and part (nirākāra or niravayava). The present verse inclines to include both the types of substances in one unit, otherwise the 'viṣayatā' will be one-sided and there will be partial non-validity of the authority of the Vedas.

The central idea of the verse is that Bhagavān enters as the essential Ātman in both sentient and non-sentient; He is still not entered in them i.e. (i) He remains untouched by the defects of both sentient and non-sentient objects, (ii) *Or*, This is just to denote the nature of Brahman as unconditioned and unlimited (aparic-chinnattva) because Brahman being existent and non-existent remains beyond them. The word 'apraviṣṭāni' clearly indicates that as the elements are inside as well as outside of the created objects, similarly Bhagavān entered in all of them but He is not only in them. He pervades beyond them. Noteworthy is the fact in this context that the effect re-enteres in the cause while the effect is itself produced in the cause by the relation of intimacy.[1]

Viśvanātha Cakravartī proposes another interpretation of the verse in his learned commentary entitled 'Sārārtha-darśinī' that as the Pañca Bhūta enter in the Bhūta (Deva, Manuṣya & Tiryak) being available in them and still remain un-entered in them being available outside of them, likewise Śrīkṛṣṇa has entered in all the Bhūta and Bhautika, and has not entered in tham as He resides in His own abode of the nature of Śuddha Sattva.

A doubt is, however, raised against the analogy of the Mahā-bhūta, the non-sentient substances, therefore, their entrance in the Bhūta which are also non-sentient is without any 'āsaṅga'; on the

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1. (a) The Tarkabhāṣā of Keśava Miśra, Ed.S.M. Paranjape, Poona, 1909, pp. 15-25, Notes pp. 6-12.
   (b) Joshi, Rasik Vihari, The Role of Indian Logic in the Doctrine of Causality, Mellanges d'Indianism, Paris, 1968, pp. 405-6.

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other hand Paramātman is sentient and as such the analogy of non-sentient Mahābhūta does not hold good. The doubt is removed by the example of a non-sentient house. As a sentient man resides in a non-sentient house and is not at all affected by the non-sentient house and does not become bound; likewise is the case of Paramātman. It is thus obvious that the līlā of Paramātman Śrīkṛṣṇa is without any 'āsaṅga' in relation to the 'Māyika Bhūta'. This may be remembered that this līlā of Paramātman Śrīkṛṣṇa is of the nature of entering, controlling and protecting the universe. Therefore, the Vaiṣṇava philosophy proclaims that Bhagavān enters in the hearts of all the humble devotees to grace them by his vision, and still remains outside of their hearts to please their eyes, ears and touch, and causing their experience regarding His supernatural sweetness and tenderness of divine form. Such devotees freed from all properties and qualities (guṇātīta Bhakta) are never abandoned by Bhagavān inside and outside.

According to Vaiṣṇava philosophy Śrīkṛṣṇa performs His līlā through Ātma-māyā by creating and destroying the universe. All relevant intellect (manīṣā) in this regard has been thoroughly imparted to Brahmā by Śrīkṛṣṇa and the nature of Māyā has also been revealed. Presently, it is intended upon to show the unconditioned and unlimited (aparicchinna) nature of Bhagavān inspite of His being entered in the conditioned and limited (paricchinna) bhūta and bhautika, and His not being affected by the defects of the universe in course of creation.

Śukadeva rightly concludes in his commentary Siddhānta Pradīpa that by knowing Śrīkṛṣṇa as the cause of 'Cit' and 'Acit' one becomes wise (jñānavān); thereafter, through Bhakti towards the knowable (jñeya)—the locus of supreme 'guṇa-śakti', one becomes blessed in the doctrine of Bhāgavata.[1]

Sloka No. 6

The Means of realisation (Sādhana)

By the method of negative approach i.e. this is not Brahman, this is not Brahman, and by the method of positive concomitance i.e. this is Brahman, it is proved that Bhagavān, is in all (sarva-

1. Śukadeva, Siddhāntapradīpa, (Ed) Nityasvarūpa Brahmacāri, Brindavan, Samvat 1960, Skandha II, p. 267.

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gata), of all forms (sarva-svarūpa) and beyond all (sarvātīta) alone always exists every where. He alone is the real 'Tattva'. Only this much is to be contemplated upon by those who are desirous of knowing Ātman and Paramātman.

(a) Anvaya means existence or continuance of the cause in the effects and Vyatireka means non-existence or difference or discontinuance of the effects in the causal state. For instance, Brahman exists as a witness (Sākṣin) in all the three states viz. Jāgrata, Svapna and Suṣupti, and is different from all these three states in the state of 'Samādhi'. Thus, whosoever may exist always and every where by positive-negative relationship is Ātman. It may be further be elaborated that whatsover exists is on account of the existence of Ātman and therefore the question of the non-existence of Ātman remains out of question. This is known as 'Anvaya and Vyatireka'. In fact, whenever effects are produced, Bhagavān is present therein as the material cause (upādāna kāraṇa) as gold in case of earings, bracelets and other ornaments : so to say, when in the first stage there is no creation and 'Avikṛta Brahma' alone exists in the causal form. It is entirely different from the effects as the effects have not yet been produced as in case of Avikṛta pure gold. It is suggested by this analogy that whatever is the eternal and self-illuminated cause of the universe should be meditated upon and realised for Mokṣa by the aspirant devotees.

(b) **Interpretation in the sense of Premā Bhakti**

All those who are desirous of realising the ultimate reality should clearly understand that eternal good, among heaven, final liberation and preyas of Ātman, which is always and every where present by the relation of anvaya-vyatireka. Nevertheless, svarga and apavarga cannot be proved by the relation-ship of the anvaya-vyatireka of Ātman. Prema or love is a synonym of Bhakti. The highest stage of divine love in Sādhya Bhakti is accomplished by the progressive development of love through the stage of Sādhana Bhakti. Prema is thus established only by self (Sva or Ātman).

The followers of Premā Bhakti school interprete the words 'rahasya and tadaṅga' in the sense of Premā Bhakti and Sādhana Bhakti respectively. According to them, Bhakti must be pursued as an object of Prema Bhakti Sādhan and not as the means to obtain svarga and apavarga.

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This is the teaching of Lord Śrīkṛṣṇa as an answer to Brahmā when the latter made a promise 'I shall abide your teaching', 'Bhagavac chikṣitamaham karavāṇi hyatandritaḥ' (Bhāgavata II. 9, 28). The experience of the charming form, divine qualities and sweetness of Bhagavān is possible only through Premā Bhakti; the experience, therefore, being of the nature of Premā Bhakti is 'vijñana' itself. This verse is the denotative of the most secret Premā Bhakti-rasa which remains covered by the interpretation in the sense of jñāna in the same way as the wish-yielding precious stone (cintāmaṇi) which remains hidden in the centre of a gold ball and cannot be seen by people. So states the Upaniṣad 'The soul cannot be gained by knowledge, not by study, not by manifold science. It can be obtained by the Soul by which it is desired. His soul reveals its own truth.'[1]

(c) **Interpretation in the sense of jñāna**

This interpretation is based on the simple logic that Ātman, a universal cause is present every where in the universe while the universe remains absent in Ātman. In all the three states i. e. Jāgrata, Svapna and Suṣupti, Ātman is present as a witness while the three states remain absent in Ātman.

It has already been pointed out that ways and means to understand and realise the Ultimate Reality have been propounded in this verse. To make it more clear I may explain that 'anvaya' means the presence of cause in the effect. When the effects are produced Paramātman is present in all of them as an upādāna as gold in case of golden ornaments. Vyatireka means absence of effects in the cause. So to say when cause exists in its avikṛita form there is no effect as in case of avikṛita gold. Thus whatever exists always and every where by the positive and negative concomitance is Paramātman. Hence whatever is the eternally existent and self illuminating cause of the universe is that 'Tattva' which is to be contemplated by those who wish to achieve ultimate good.[2]

Even so this 'sādhana' is considered as the most secret and

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1. Nāyamātmā pravacanena labhyo na medhayā na bahudhā śrutena, yamevaiṣa vṛṇute tena labhyaḥ tasyaiṣa Ātmā vivṛṇute tanūm svām/ Kaṭhopaniṣad 1, 2, 23 (Ed) E. Roer, The Twelve Principal Upanisads, Vol. I, p. 70.
2. Gosvāmī, Rādhāramaṇa, Dīpinī p. 268, Bhāgavata (Ed) Nityasvarūpa Brahmacārī, Skandha II.

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difficult to follow. It does not result even by the constant study of all the scriptures. It has been repeatedly emphasised that a 'Tattva-jijñāsu' has to learn it from an accomplished preceptor.[1] It is however given to Brahmā by Śrīkṛṣṇa out of compassion. This is the supreme path among all the paths of Karman, jñāna, yoga and bhakti because this path alone stands the test of positive and negative concomitance. The heaven and final liberation cannot be obtained by any one of these paths alone and can be attained even without all of them. As a result the other paths cannot be considered as true sādhana. Further, alone by Bhakti all good can be achieved and no good can be obtained without Bhakti. It is thus proved by anvaya-vyatireka that Bhakti is the best sādhana.[2]

Needless to add that the paths of Karma, Jñāna and Yoga are not sārvtrika, sārvakālika and sārvadeśika and hence conditioned by time and space in the face of the fact that rituals are to be performed in a pure place, in auspicious time with the purity of mind body ; knowledge is also experienced by one whose mind and heart are pure; Yoga is accomplished in a pure place and in a special posture; while Bhakti is not conditioned by any of these limitations.[3] The path of Karma ends in Saṁnyāsa and Yoga, the path of Yoga in siddhi, the path of Sāṁkhya in Ātma-jñāna and the path of Jñāna in acquiring Mokṣa: Thus none of these paths is sārvatrika. On the other hand in all the aspirants following the paths of Karma, Jñāna and Yoga, in all the castes,[4] in all the states[5] we come across the practice of Bhakti and the concomitance

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1. Joshi, Rasik Vihari, Notes on Guru, Dīkṣā and Mantra, Ethnos, Stockholm, 1972, pp. 103-05.
2. Bhaktyā tu kevalayaiva sarvāṇi śreyānsi siddhyanti, tayā vinā tu naiva siddhynti iti anvaya-vyatirekābhyām Bhaktireva sarva-sreyaḥsādhanattvena sthirībhavati.
   Op. Cit. Sārārtha-darśinī, p. 270.
3. Tasmādekena manasā Bhagavān sātvatām patiḥ, śrotavyaḥ kīrtitavyaśca dhyeyaḥ pūjyaśca sarvadā/Bh. P. I, 2, 14.
4. Kirāta-hūṇādhra-pulinda-pulkasāḥ ābhīra-kankāḥ yavanāḥ khasādayaḥ, yenye ca pāpāḥ yadupāśrayāśrayāḥ sudhyanti tasmai prabhaviṣṇave namaḥ/ Ibid. II, 4, 18.
5. There is no limitation of age for the divine vision and realisation as Prahlāda in the womb, Dhruva in the childhood, Ambarīṣa in youth, Yayāti in old age and Ajāmila a moment before death were released from transmigration by the divine grace.

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of Bhakti is proved. Hence the supremacy of the path of Bhakti is estaḅlished beyond doubt.

Sloka No. 7

Conclusion

Practise this doctrine with the perfect control of mind (samādhi) and you will not be bound by ego as a Creator during the different creations (Kalpa), and in the different universal destructions (Vikalpa).

This concluding verse of the Saptaślokī Bhāgavata is an answer to Brahmā's question 'nehamānaḥ prajāsargam badhyeyam yadanugrahāt' (Bh. P. II. 9.28) and 'Tathā tadviṣayām dhehi manīṣām mayi Mādhava (Bh. P. II. 9.27). It may be remembered that Brahmā too in his own turn emphasised on the teaching of supreme devotion (Premā Bhakti) while explaining the philosophy of the Bhāgavata Purāṇa briefly to Nārada : 'yathā Harau Bhagavati nṛṇām Bhaktir bhaviṣyati'.

In fine, it may be concluded on the basis of this critical study of the Saptaślokī Bhāgavata that Bhagavān is every thing and everywhere. He is endowed with all the Līla and devoid of all the defects. Erroneous apprehension is due to Māyā only. This is to be well understood and precisely practised.

This fundamental doctrine of Bhāgavata (Bhagvat-śāstra) is opposed to Māyā. Hence Māyā only peṛvades there where this doctorine remains unknown. Therefore, Bhagavān Śrīkṛṣṇa teaches Brahmā to understand thoroughly this doctrine by the experience and realisation of which all doubts and reasons come to an end. The expression 'Parameṇa samādhinā' denotes the perfect control of mind. By an examining eye this deep and secret science becomes perfectly known. By the realisation of this science one is never bound in the final delgue (Mahākalpa) and in subordinate deluge (Avāntara-Kalpa), in the state of creation (Sṛṣṭi) and destruction (saṁhāra) of the universe. This much is the essence of the philosophy of the Bhāgavata Purāṇa.

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BANARAS

NATURE AND SIGNIFICANCE OF *ITIHĀSA* AND *PURĀṆA* IN VEDIC PURUṢĀRTHA VIDYĀS

BY

V. V. DESHPANDE

[आधुनिका भारतीयविद्याविदो भारतीययोरितिहासपुराणयोरध्ययनविषयेऽपि पाश्चात्यदेशीययोरितिहासपुराणयोः सिद्धान्तानाधारीकुर्वन्ति मन्यन्ते च यत् भारतीया इतिहासविद्या भारतीया पुराणविद्या च स्वनिर्माणे विकासे च पाश्चात्यदेशीययोरितिहासपुराणयोर्निर्माणविकासयोरेव सरणिमनुसरतः। परन्तु भारतीये इतिहासपुराणे वैदिकपुरुषार्थविद्यान्तर्भूते स्तः। वैदिकपुरुषार्थविद्यानां सिद्धान्तानेव उभेऽपि ते भारतीयविद्ये ऽवलम्बेते न तु पाश्चात्यसिद्धान्तान्। इतिहासनिर्माणविषये इतिहासदर्शनविषये च ये ये पाश्चात्यसिद्धान्तास्तत्र प्रचलन्ति ते सर्वे सविस्तरं पूर्वं लेखकमहोदयेनास्मिन् निबन्धांशे सम्यग् विचारिताः। अग्रिमे निबन्धांशे भारतीयेतिहासपुराणविद्ययोः सिद्धान्ताः वैदिकपुरुषार्थविद्यानां प्रकाशे प्रतिपादयिष्यन्ते।]

Part I

Introductory

Although it may be safely affirmed that Hindus in general (and a few among the non-Hindu Indians also) claim, in a broad way, familiarity with the contents of the two subjects specified in the title of this essay, yet it would be hazardous to avouch, in their case, clarity of understanding regarding their nature and significance in *Vedic Puruṣārtha Vidyās*, of which learning they constitute a viable section. And the position cannot be said to be very different among the Hindu recipients of modern higher Western education. Members of this large class of Indians have been tutored to formulate their notions on diverse subjects of intellectual enquiry, notwithstanding that several of these are of purely indigenous origin and growth, showing, in the first instance, highest consideration to what the Western thinkers and publicists have to say on them, or on subjects more or less analogous in Western learning, to those that are plainly

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native-born and are integrated as components of Vedic learning. Thus when an inquiry is made regarding the standard and extent of the understanding of modern Indian Indologists and historians—and even those among the former, who do not claim to be the students of either the modern thinking on philosophy of history, or the modernly developed theories of historiography, concerning the nature of *Itihāsa* and *Purāṇa*, it becomes quite plain that their ideas on, and decipherment of, these subjects have originated and received shape by (i) first presuming that these components of *Vedic Puruṣārtha Vidyās* must be more or less the same as the 'history' and 'mythology' respectively, the two well-known sections of Western learning; and (2) then proceeding to evaluate their significance and validity in what their view should have been a scientifically formulated scheme of useful human learning. It would, therefore, prove useful, at the outset of of this essay, to deal in some measure, with the various 'speculative' theories that are current in Western thought on this branch of their learning.

Histories at different levels in Western literature

I. National History : a School of Thought on Philosophy of History

In the whole range of Western literature one comes across several distinctions, made by reference to different levels, of the intellectual activity known as 'history writing'. There are histories composed for the exclusive use of 'scholars and researchers'; others for 'advanced students' and members of the 'lay public'. In spite of the present-day world being increasingly dominated by science and technology, history-writing is still quite a popular pastime, and there seems to be a good demand for various kinds of history among different classes of its students and other votaries. That the importance of humanities as the main prop of the art of life is everywhere diminishing is a proposition whose truth can be demonstrably proved; yet the vogue of writing what is designated as 'national' history is everywhere distinctly on the increase. On the plea that the layman and the junior student need psychological sustenance for augmenting their sentiment of nationalism, even although this may result in putting premium on histories prepared on the evidence of "subjectively" selected and "purposefully" interpreted material of past facts and events, histories that are designed with a predominantly nationalistic slant, are almost continuously being produced in all the civilised countries of the world; and despite the fact that their

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glorifying the historical past of people, or of a nation may be adjudged as bordering on a sort of exalted jingoism, they are being brought out every year in scores through the medium of all the prominent world languages. And further a large section of politically motivated academicians do not feel the least compunction in openly asserting, in support of this kind of "history-making" industry, on the reasoning that 'whatever fosters nationalism is 'good', and, therefore, 'true'; and whatever hampers it is 'bad', and therefore, 'false'; and that "truth must supplant falsehood".

History of India newly written by Nationalist Historians.

History is being used here as a subtle device for disseminating, and deepening the faith of the people in the national ideology; or, in other words, for producing conformity to the tenets of a traditionally familiar creed and way of life. It is well known that side by side with the national movement for winning *Swaraj* gathering momentum in the early decades of this century, several bodies of intellectuals came into existence at different centres, in our country, with the avowed objects of (1) exploring, by patient search, new and 'authentic' historical material; (2) 'interpreting' the newly discovered material in the light of the age-old national ideology of the Indian people; and (3) rewriting the history of the country from the earliest to the recentmost past, so that the histories composed by foreign historians with a strong anti-national bias which were already in circulation and were used in schools and colleges as text books, might and could be replaced by a new Indian history, covering different periods, that was composed by native historiographers from the nationalist standpoint. This trend became more powerful and articulate on the country's attaining independence more than twentyfive years ago, and as its concrete outcome, there are at least three, independently planned and successfully accomplished on grand scale, major schemes of "History of India" each published in a series of big volumes. Each of these schemes has been brought as the end product of a joint and sustained endeavour carried out through the collaboration of scores of professional historians, all of Indian origin and domicile. As both high academic esteem as well as great popularity among the discerning public, are assured in the case of this type of history-writing, political authorities in all the present day national states of the world, are found willing to promote this variety of intellectual activity as a part of their nation-

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building policy to make the citizens enthused with the sentiment of patriotism.

Purpose of National History—Knowing oneself through the immortal Ethos of one's perpetuated Community.

On reflection, it will be realised that the general popularity of "national" history is due to its being but a branch of conventional literature, perhaps one of the more adorable divisions of the *humanities*, designed to satisfy the strong inherent urge felt by human beings for "knowing their own selves" as inseparable constituents of the beginningless and endless continuum of cosmic existence. This urge, it is but natural, often-times takes the form of a pressing psychological demand of a people to understand, and be edified by, their community's past, its extended contacts with, its current form and condition, as well as with those of other contemporary communities and their cultures. In addition, every individual is normally expected to be aware of the transitory nature of his physical existence, and it should be natural for him to assess either the passing, or the more permanent, significance of his personal aspirations, that impel him to fly away from the bounds of his decaying and destructible material body as a part of the continuing social set up. The ensuing psychological tension as the outcome of the directly clashing phenomena pertaining to his self, compels him to take recourse to the study of past history in order to feed his imagination on the possible consequences of this irreconcilably conflicting situation It is quite possible for his imaginative thinking to break down the barriers of time, and the mortality of the material frame in which the Self is embodied, and to extend his ethereal and psychic existence over a period in no measure limited by time. The study of history would be serving as one of the means by which the yawning gap between the physical and the imaginative existence is sought to be bridged in a most agreeable manner.[1]

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1. In the modern political set up of sovereign national states, the continual fanning of the sentiment of patriotism becomes the chief item of state policy, and the generality of the citizens of a state do enthusiastically decide to continuosly engaging themselves, with their physical energies and their intellectual capacities, in all sorts of activity that would prove benevolent for the nati- -ven including such activity as may prove directly contrary to the self-regarding interests of the doer,

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The Beginnings of History Writing in European Literature

The distinction between these two types of history–writing, both of which are represented adequately by the measure of the number of titles that are published upto now in Western literature, can be described to be the same which subsists between the genus, and one of its species. the latter variety standing for the *genus* and the former (National history) variety standing for one of its *species*. When the chronological sequence as regards their origin and prevalence in the classical literature of the different communities is considered, the latter variety is clearly seen to be older in origin than the former. In fact, its original articulation, in the forms of 'folklore' and 'mythological' accounts can be said to be as ancient as the man's living as a member constituent of the community itself. In earlier ages, these two were preserved in human memory, and transmitted from one generation to another, by the means of vocal communication conveyed by the highly scholar historians of the preceding to those of the succeeding generation. The Western tradition of history writing goes back to the fifth century B. C., whose most illustrious representatives were Herodotus and Thucidides, both Greek. They were followed by other historians such as the Greek Polybius; and Livy, Tacitus (both Romans), Plutarch and many more who belonged to the same school. They firmly believed 'history' to be a branch of knowledge useful to individuals and communities as the best means for the satisfactory preparation of their earthly existence. History according to them, was essentially a narration of memorable events, and the lives of supermen for propagating the knowledge of their glorious deeds, where these events and deeds and those lives were expected to serve as models and guidelines for regulating their own affairs.

Human History as the Unfolding of Divine Will : Second School

And as these historical writings (including even those that were the products of medieval Europe) were chiefly concerned with recording the past happenings of different communities as actually lived by their members by residing in close contact with each other, and also being conscious of existing as a part of the totality of all interrelated sentient activity that was taking place on this earth, their authors did not consider it legitimate to make non-correlative distinctions between matters of primarily of sacred, and those prima-

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rily of profane, import. They have portrayed human history as the unfolding of Divine Will. Everything that was considered to be historically notable, has, in the majority of cases, been ascribed by them to God's judgement, notwithstanding that the causal relationships between historical deeds and events were logically capable of being attributed to man-motivated and man-directed activity. Their histories have also been interspersed with the narration of miracles, intervening in human affairs in unexpected places and times, suggesting the cause of these occurences as being the extension of heavenly help to the side deserving of Divine support. Thus, in these historical writings there is little evidence of their authors relying exclusively, (a) on the positivist method of collecting as much historical material as feasible, and cumulatively utilising it for establishing sequential, or causal, relationships between facts and events, and (b) on logical or rational analysis by relying on deductive or inductive methods for showing the interdependence between different historically notable incidents. Similarly in many of their writings these historians have freely acknowledged the authority which ancient traditions of the society have wielded in the lives of different communities by (a) controlling the social behaviour of the members of their succeeding generations, and also (b) the effective use of communal sanctions (interlinked with the observance of traditions) on relevant occasions. With all this, which demonstrates the unscientific and non-rational approach of their authors, the perusal of these historical works composed in ancient or medieval Europe, creates on the minds of their readers an impression that " they (these authors) possessed a deeper insight and understanding of human nature, imprisoned as human beings, in the perishable frames of their material bodies are, and endowed as they are with yearnings and aspirations for being permanently united with something ordained to have a lasting reality". They have purposely composed their histories as aids for enabling their readers to satisfy this inherent yearning to the extent that would be possible in each separate case.

History as a Seience under the Influence of the Philosophy of Positivism : Third School,

There is yet a third school of historians which in these days of the triumph of positivism claims far more respect from academicians than the above-mentioned two schools. This school can be said to have originated with Machiavelli and other Italian heralds of the

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New Age, soon after the European Renaissance. The chroniclers of this school have been shown ever-increasing doctrinal esteem as Europe passed through the scientific revolution of the XVII, and the democratic revolution of the XVIII, century. Under the poweful stimulus received from these mighty reflective and social transformations, there came about among the intelligent and the articulate members of the European population a deep awareness of the process of continuous social change as perpetually taking place in human societies, and this resulted in the abandonment of the earlier approach to history, as a literary means for the preparation to the art of life, by the more scientifically inclined among the professional historians. The philosophy of positivism that had become popular as the outcome of these transformations treats history to be a science bereft of any sort of ideology associated with it. All knowledge, for a scientist, presupposes a complete separation between the object of knowledge and the 'subject seeking to gain it. Facts, like sense impressions, impinge on the observer's mind from outside, and must be understood to be completely independent of acquirer's own consciousness : the process of reception being entirely passive. The recipient acts on the data, after having got hold of the same in a scientific, that is, in a completely impersonal manner, and detached outlook with regard to the socially beneficent, or otherwise, value of their contents, for reaching his conclusion. This is the positivist approach to history. In parallel with complete identity in the results assured when similar scientific experiments are performed by different scientists, here in the field of history also, the positivist intellectual expected that whosoever might proceed to scientifically deal with all the available historical material his conclusions on the causal relationships between different historical acts and events, and his assessment and evaluation of the socially beneficial or antagonistic character of the historical action or event particularised in his narrative, would necessarily be identical with the same arrived at by any other history writer equipped with the requisite scientific and technical grounding, and who had to deal with the same historical material regarding the particular act or event.

Ranke's emphasis on Search of Histotical Facts.

Ranke, the German historian of the XIX century who has wielded the greatest amount of influence on the historians of the positivist school of his own and succeeding generations, always

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stressed that facts, and facts alone, were important. His constant advice to others in the profession was for getting their facts all right; the theories of life and the evaluation of human activities described in the historical narratives would then follow *ipso facto*: according to him, these would be taking care of themselves. Historians would not be required to make their own separate intellectual efforts to build up any. They were naturally expected to be uniform and even identical for the same set of facts, whoever might be the history-writer dealing with the same. He further believed that all historical facts were equally important, and that their strict presentation was both the supreme law of historiography, and the culmination of historian's art. The writing of history, however, involved the sifting and selection of available facts, because historical facts are as numberless as the grains of sand, and their sifting and selecting needed great technical skill. Thus, for a professional historian, long training in this special technique for being properly equipped with the necessary preliminaries of history-writing, became in this school increasingly essential. The endless search of new facts multiplied the historical material millionfold. And although it is true that this newly added material has occasionally helped to shed fresh light and aided a better understanding of the previously known acts and events of history, as also an improved elucidation of the causal relationships with each other, yet the total outcome of this massive intellectual activity, that is being continuously carried on within the sphere of the descipline of this school, is found to possess only a modest educational value and its social purpose is, in practical terms, almost nil. Moreover, it was hardly expected that this scientifically based technical process of history-writing that is required to be, and is, actually being carried on, by a class of highly equipped persons, aided and served by elaborate technical instruments, would be generating an almost endless brood of multiferious heterogenity in its intellectual product.

Nihilistic Effects of Freedom of Interpretation of Facts.

But even on a cursory view, it would be realized, that each study brought out by a professional scholar of his school is an end in itself, which has an inherent tendency to give rise to new controversies, instead of finally settling disputation issues. These products seem to be of the nature of a spree in nexusless of speculations, or an indulgence in intellectual gymmastics, created by one set of scholars

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for inviting the criticism of another set of scholars. In spite of the fact that the total output of this fact-fuddled school of history-writers is amazingly enormous in volume, owing to their lack of faith in the ultimate human value of any kind of historical enquiry, their conclusions in the nature of generalizations can possess only tentative validity and are barren of permanent significance. And there is one more feature of the efforts of the scholastic outcome of the efforts of the historians of this school which is palpable to all. There is not the least doubt of their rational approach, as well as sincerity in objectively searching for truth in the nations', or the communities', past history; yet on account of their so-called "scientific", which in realistic terms is really, "nihilistic" attitude, towards such basic axioms of the cosmic order, as (a) "Unity of all human experience", or (b) "the ultimate reality of the spiritual interpretation of all existence," there has resulted a complete chaos and anarchy in the totality of the product of the professional activity of this school.

Historians belonging to the School of Human Progress : Fourth School

Side by side with the dominance of the positivist school of historians or perhaps even from an earlier age, there existed in Europe one more school of historiographers, who held a firm belief in the continuous moral and material progress of man towards the heavenly city (paradise) envisaged by the ancient and medieval-age prophets to be his ultimate goal as he advanced through time. While they rejected the earlier idea of paradise, these thinkers conceived of this movement, as the inevitable density of man—the result of the ever-growing application of his reason to the ever-expanding knowledge of the universe. According to Macaulay, a leading historian of this school, "human progress was truly the unifying theme of all history, and the core of its significance." In the sphere of moral and social advancement of man, some thinkers understood it as, the return to the original state of of blissful nature (Rousseau), or others, the attainment of the pinnacle of liberty (Acton), or still others the all embracing moral and material progress of mankind (Macaulay). The historians of this school claim to have legitimately pointed out that the all-round progress of man, which had its beginning in Western Europe since the closing years of the XVIII century, moved from society to society, and was eagerly sought after by even the ancient, and which were considered to be perfect by stabilised,

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civilisations of the East; and the movement towards progress has actually never ceased. In their estimate it is the peoples of the Western world, who alone, and by themselves, have made such valuable contributions to the happiness and well-being of millions of men living everywhere in the world, and the historians of this period (the XIX and the first decade of the XX century) feel proud of the glorious role which the white man, especially the European white man, has played in advancing the whole race of man towards the achievement of its ultimate noble goal. Several of the European thinkers, poets, politicians and sometimes even scientists of note, did honestly believe that "educating the coloured races of mankind, so that they may be truly, and with full measure of assurance, brought on the road of moral, social, political, economic, and scientific and technological advancement was specially the white man's burden, imposed upon the section of the human race by Divine dispensation, and he had no escape from continuing to carry it, until the final goal was reached."

The Idea of Human History as the Record of Moral Progress of Man Exploded

Thus the professional historical activity which had won high approbation on intellectual level during the XIX century is classifiable into the writings of the two schools : viz(a) the "progressives", and (b) the "positivists". But because of their confrontation with real and insurmountable objections arising out of the logic and the facts of the Western philosophy and way of human life, the historians of both these school, soon lost much of their esteem, as precise and scientific performers. It is true that the Western world went on continuously changing, yet the change did not always fulfil the buoyant expectations of the "progressive" historiographers about its being invariably in the direction of progress. And even apart from that its usual zigzag motion continued over hundreds of years, the life of the Western communities got several rude shocks from the catastrophic happenings suffered by it in quick succession during the last thirty-five years of the first half of the XX century : viz. (1) the world war I, (2) the violent Bolshevik Revolution, (3) the subversive economic revolution which imprisoned in its tentacles the best part of the "civilised" world, and (4) the world War—II the blackest spot on the Western man's career on this earth upto the middle of

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the XX century. As these happenings left some "progressives" completely bewildered, some further elucidation of the "idea of progress" (which was believed by them to be the unifying theme of the history dealing with the life of mankind) would be necessary, and the following lines should be perused in that context.

Progress : a Western Idea, originally confined to the Material Side of Human Life

It is to be noted in the first instance that the idea is purely Western in origin, and its birth amongst historians is to be ascribed to the historians' writings of XVI century. At its birth and subsequently for some decades, "progress" was exclusively materialistic and secular; it was confined to the environmental side of human life. The writings of the XVIII century French Encyclopaediests first began to refer to the social, moral and religious aspects of life also, as involved in the idea of progress; and in order to present a completed picture of the world society as mirrored through its past history, they predicated the ushering in of a more and more co-ordinated and a tension-free interdependent common life of different communities as the culminating standard to be attained in the future. To prognosticate in respect of the future is none of a historian's concern; yet they clung fast to, and presented to their readers, the theory that the golden age of man would come into existence in the future, and that it was erroneous to suppose that man has already lived in the past in such an age.

The Idea later on elaborated to screen the Predatory Activities of European Nations from XVI to XVIII centuries.

In this way, the idea of progress, as totally envisaged by the historians of this school, came to include initially (a) man's increasing control over his material environment through the application of his reason, making the most enlightened among the Europeans suppose that inasmuch as the faculty of reasoning was the chief characteristic that distinguished man from animals, his continued material progress was assured; and later on (b) his social and moral advancement, through the appropriate development of social institutions and relationships, as well as that of the law, through the instrumentality of which, both institutions and relationships are normally organised and regulated. That the pace and content of social and moral progress should be commensurate with and conformable to the nature and contents of the true knowledge about the

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world revealed by scientific advance, was or ought to have been obviously the logical expectation of these European prophets of the world's future set up. Yet the democratic revolution, impelled by mercantilism, and the unwarranted exploitation aided by extremely violent predatory activities of the American and other continents by, and the consequential unjustifiable enrichment of, a quite a large section of the Europeans, that overtook Europe and colonies of Europeans all over the world, by the end of the XVIII century, falsified these rational expectations. The democratic revolution has to be attributed to the powerful emotional upsurge felt by the newly and unjustifiably enriched common man of Europe, and of the new American colonies, and it took the form of demands for the reconstruction of social and political institutions by replacement of thoes that were earlier founded on feudal basis of interdependent life, by such new ones as would be developed on the foundations of "humanitarian" (?) principles. The contents of these "humanitarian" principles can briefly be stated in the following proposition:—"Every individual human being should be accorded legal and social status that is equal to the status of every other individual human being, and that he should be entitled to claim full liberty of thought and expression (and of action, to the extent that it does not result in the injury of others), and he should also be afforded equal opportunity with everyone else, for endeavouring to achieve his moral and material advancement. The acceptance of these principles as the basic creed and policy of social reconstruction clearly demonstrated that in the ultimate analysis it is not the human faculty of pure and unsophisticated reasoning (which would always give top priority to logical consistency and conformity with scientific truth) that always serves as the prime motivating force of human activity, but it is in reality the psychological factors of human emotion and sentiment, whether strengthened and stimulated on rational or irrational considerations, that lie at the root of such activity. No scientific discovery has upto now proved that either all men are equal in all relevant respects, or the demands, made on such an assumption would, if granted, usher in an era of a harmonious common life where mutual interdependence of all its units can be secured with a climate of perfect justice and fellow-feeling. Yet the principle of "equality of treatment to all" is advanced on humanitarian grounds, today. Its actual application is, however, confined to members of white race.

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The Advance towards "Good Life" as the Chief Lesson of History

Some prominent historiographers of the "progressive" school claim that by firmly believing the lesson of history to be the inexorable movement of mankind towards progress they mean that man's ever-increasing control over his environment would necessarily lead him to the realization of the desirable goal of "good life". And this proposition, according to them, is historically verifiable. The consequential results of man's increasing control over environment, such as the measurable accretion to man's longevity, health conditions, security, comfort, leisure, etc., and the sizeable addition to the total human population, are quite enough to convincingly prove its truth. But when the question of increase in the degree of *civility*, in the unavoidable mutual relations between man and man, as an ingredient of this "good" life came to be considered, even the most enthusiastic among these historians had to modify a part of their conception of man's progress towards the attainment of "good life", as they could not ignore the moral of history on witnessing the Western society receiving the hammer blows of the catastrophic events of the last sixty years of this century where (i) millions of men during the World War I were brutally slaughtered; and (ii) with a much higher degree of brutality and mechanical perfection, even a larger number was slaughtered in the World War II; (iii) where the maniacal activities of Hitler, Stalin and other dictators resulted in the wiping away of large groups of human beings by purges, acts of genocide, and by subjecting several others to unheard of cruel treatment in concentration camps; (iv) where the demoniacal dropping of the atom bombs on millions of non-combatant residents of Hiroshima and Nagasaki, including innocent women and children, by the Americans (claiming for themselves to be most civilised among the peoples of the West) resulted in the killing, crippling and otherwise maiming for life, hundreds of thousands of them; (v) And the more recent events of the Viet Nam war, with the direct involvement of the U.S. forces, have clearly proved the hollowness of the claim of these historians to the increase in civility of mutual relations between man and man,—especially when a Western human being is confronted, and has dealings, with a human being from the East. Thus, the conclusion, on the question, whether the whole of mankind is moving towards increasing "civility" that is towards its moral and

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cultural progress as a constituent element of "good life", of a perfectly impartial observer, having a clear perspective of the momentous events of this century, would unhesitatingly be in the negative. His own conclusion would clearly be that the most scientifically and technologically advanced peoples of the West are currently very busily engaged in establisling their political and economic hegemony over the comparatively less advanced other peoples of the world, so that with their unquestionably superior physical power which they do not hesitate to use in the most brutal manner they will be able, for the progressive gratification of their sensual pleasures, to exploit fully the natives of these countries, as well as the resources of those areas of the earth which are at present in their (the natives') occupation. But in spite of this judgement of an intelligent neutral observer, as regards the evaluation of the historical activities of the Western nations, most of these nationals themselves—that is to say, men who are directly concerned with the conduct of public and private affairs of their respective societies—such as politicians, administrators, traders, industrialists, manufacturers, etc.—still continue to hold firmly that the idea of progress, material and moral, was a part of the built-in mechanism of modern life, and therefore also of modern history; something that has to be treated as almost axiomatic about it. And notwithstanding their recent frightful experience of the disastrous effects of their own conduct, they are recklessly continuing to carry on their affairs with an attitude of complete indifference on what their own kith and kin, as well as the rest of mankind, shall have to suffer from the inescapable effects of these their activities.*

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* Complete Identity and *Coincedence of the Conclusions : on the Destiny of Communities Endowed with Āsurī Sampatti arrived at by Vedic Prophets, and the Destiny of communities brought up in Western Civilization arrived at by the Most Advanced among Modern Scientists.*

Obviously such human communities fall into the category of the peoples designated as the *Asuras* (असुराः) or demons in the XVI chapter of *Śrīmad Bhagavadgītā*. These peoples, in contrast to others endowed with *Daivī Sampatti*, form that section of mankind which, because the anti social inherent proclivities of its members are allowed to run riot, is hereditarily laden with the traits, attributes and propensities of *Asuras* or demons. *Lord Śrīkṛṣna* has described the chief characteristics of such peoples as follows :—

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असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥8॥
एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥9॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥10॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥11॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥12॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥19॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥20॥

There is not the least doubts that, notwithstanding the grave warnings issued in recent times by distinguished scientists with sober outlook and a clear vision of the kind of doom that is going to overcome mankind in no distant future having been presented to the world, these peoples on the whole are going to continue to indulge in their present activities, intended for the gratification of their wanton sensual pleasures under the cloak of human progress. It is equally clear that as envisaged in the above-quoted prophecy of *Lord Śrī Kṛṣna*, these communities are, going to plunge the rest of mankind also into unreversible disaster of greatest magnitude. It would perhaps be a matter of deep interest and concern to inquiring minds to know the results recently reached by a team of American technologis tswho had set themselves to study, by the use of the latest "system dynamics" method of computer modelling, on the complex global trends indicated by man's activity ensuing from the inter-relationships over the coming time among the five principal variable factors deeply affecting his life, viz : (1) population, (2) food supply, (3) natural resources, (4) industrial production, and (5) pollution. Examining their data on the trends from 1900 to 1970 the research team arrived at the following results as regards the future condition of these five items :—(1) Population and industrial production have been continually growing at roughly constant percentage rates, but with greater absolute increments each year, as the base figures keep on increasing. (3) But unable to

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Criticism of Ranke's Philosophy of History i.e. History as Science .

The historians of the "positivist" school like those of the "progressive" school had to face stronger adverse criticism from the great social leaders of the XIX and the early decades of the XX century such as Comte, Marx, Pareto, Freud and others. The main ground of these critics was that inasmuch as men and nations were at the mercy of irrational forces, it would be impossible for a historian to achieve an impersonal view of history. For instance Burkhardt, a disciple and contemporary of Ranke but who opposed Ranke's philosophy of history held the view that "to each historian a given civilization presents a different picture. Each historian would naturally take from the past only that much which he wanted to deepen his own experience of the present. The same studies, would serve in the hands of different historians, different purposes, and would

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keep with the ever-growing demand of production natural resources are continually diminshing, and are now forcing the use of marginal reserves. This is causing continuous price rise leaving less money for investment in industry for meeting the ever-growing demand. Eventually new investment necessarily would fall below depriciation level, and (4) the base of industrial production would collapse; and this, in its turn, would be causing the collapse of agriculture and the social service industries. (2) When in this way the food supply and health services become scarce, owing to eventual widespread starvation, disease and ill health, there would be a precipitous decline in the human population of the earth. With the maximum liberal computations under the heads of natural resources, and the sources of energy and power, the research team could not postpone the date of the ultimate catastrophe dogging the steps of mankind (because of its reckless consumption of material resources of the earth for the gratification of the Westerners' want on sensual pleasures) *beyond a period of hundred years from now.* The team has stated the conclusion of its study in the following terms : "If the present growth trends in (1) world population, (4) industrialization, (5) pollution, (2) food production and (3) resource depletion continue unchanged, the limits to growth on this planet will be reached some time within the next 100 years. The most probable result will be a rather *sudden and uncontrollable decline* in both population and industrial capacity for want of food supply and natural resources". (cf. "Findings of The Limits to Growth Seminar, Washington, held in March 1972").

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receive different treatment, and lead to essentially different conclusions". Thus according to him, and a host of other leading historical thinkers of this period such as Collingwood in England, Croce in Italy, etc. all historical interpretation was personal to the historian. The world of history is an intangible world, recreated imaginatively by the writer, and hence all history is *contemporary* history, and has to be rewritten constantly. The greatest historians having clear-sighted perspectives may comprehend the same historical events in contradictory light. Moreover, as unanimously agreed-to, goals cannot exist, there is no objective standard by which judgements about progress or otherwise may be scientifically formulated. A belief in human progress, according to some modern leaders of historical thought such as Collingwood, is therefore a logical absurdity, at the most it may be a useful delusion. These thinkers do not tolerate the idea that history has some social purpose to serve; or that, by historically analysing the past of a society, its leaders who are organising its future welfare, may be able to learn how to control its future; or government, which is historically-motivated, will be more efficient than those indifferent to, or ignorant of the process of historical causation. Thus there cannot be discovered either any objective, or universal, validity to human story. This is the fate which does most naturally overtake the historians of the positivist school. But even though this may be a scientifically irrefutable conclusion it is diametrically opposed to the original expectations of the historians with whose labours the school had its rise in the last decades of the XVIII and the early decades of the XIX century. For them a history written by a fully qualified person, accompanied by scientific technicalities, will necessarily result in definite conclusions, which will be universally acceptable to all. Then again, inasmuch as for the common humanity the past exists, whatever might be the logically inevitable conclusion arrived at by the philosophers of history, for the common people history must have some meaning and moral; it may either be the progress of, or the general decline of, mankind. To invent a moral, and attribute it to the human story of its past, is therefore a permanent and an irrepressible human need.

The Fifth School of Historians : Retrogression of Man, the Moral of Human History.

That historians must discover or invent some moral from the past history of man is therefore a paramount human need, which accounts for the

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exceptional success in popularity achieved by such historians as Spengler or Toynbee who have read in the human past a tragic story of man's persistent but futile endeavour for being perpetually established on the pinnacle of glory but which has always resulted in his decline and destruction. Here the existence of a fifth school of history-writers, although consisting of comparatively few distinguished historians, has to be recognized. The writers of this school have "discovered" in the past story of man a repetitive pattern of successive efforts ending in defeat and effacement of different human communities in diverse epoch of time. For Spengler, the peculiar cultures of distinct communities are like sentient entities : they are born, they pass from childhood to youth, from youth to maturity, and from maturity to senility and death. For him peculiar European civilization and culture had already reached the peak of maturity, and, in 1928, both these were fast sliding down to their destruction. Toynbee, who came in the immediate wake of *Spengler*, is the propounder of the cyclical theory of history. In his thirteen-volume *magum opus* : "Study of History", he has analysed the history of mankind's past in as many as twentyone distinctive civilizations, and he feels himself convinced of the superiority of spiritual experience (which is the unique feature of Indian or Hindu civilization) to material prosperity and he holds that history teaches man to judge himself according to the refinement and vigour of his religious cum spiritual experience rather than by his economic affluence, or extent and degree of political power. He has boldly dismissed the last four hundred years of the history of Western civilization as an unmitigated folly on the part of Europeans, of continuously running after the achievement of unsatiable desires for material gain. Western historians who belong to this school would obviously be very few in number. Yet Toynbee is read with avidity and close attention by his European admirers, because where many others have failed, he, with his broad sweep and long-distance vision, has tried to explain to man the nature of his experiences from the beginnings of his terrestrial stay. It is a natural trait of man that he wants to know where he stands in the complex of universal existence in space and time. No other modern historian of any of the different schools described above has raised this query, inherent to the mind of every person, nor has anyone attempted to furnish an answer. Toynbee's answer may not satisfy all; but his is the only attempt, that has contributed, with exceptional lucidity among the whole galaxy of

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historians belonging to all the diverse schools, the most plausible anewer.

Survey of current Thought on Philosophy of History Useful for the Proper Understanding of the Subject-matter of the Article.

The above paragraphs give, in a rapid survey, the major trends in Western thought on the nature and philosophy of history over the past twenty-five centuries and more. Although mythology and folklore were, in early times, intimately associated with history, so that all the three together were treated as forming one section of Western learning, classified under the category of Humanities, yet from the days of Renaissance, the former two had lost much of their significance as intellectual disciplines, the study of which was formerly considered essential for the breeding of a European gentleman of the Middle Ages. It was the study of history alone, among all the three, which, after the Middle Ages, still retained its place in the subjects that formed the core of the European educational system. And since then the writing of history has rapidly expanded into a big intellectual industry in Western nations. But what it has gained in volume it has lost in its great purpose as one of the principal means of preparing man for his life. The modern historiography has continued to be an exercise in intellectual gymnastics where the participants seem to be indulging in their speculative faculties by bringing to bear upon its performance their uninhibited skill in interpreting their material, and producing histories after their own hearts, and in conformity with their respective predilections. All these have, after careful analysis and classification, been sorted out into the above specified five different schools, Following the great diversity of thought on its philosophy that has almost given rise to serious confusion of undersanding obtaining in the West, the modern Indologist, along with the general scholar, also has been responsible in the creation of a lot of misunderstanding and confusion on the nature of *Itihāsa* (and *Purāṇa*), and its place and significance in Vedic learning. A clear analysis of the presently obtaining main currents of thought on the philosophy of history would therefore it was presumed, prove useful in getting free of, this confusion in, and the misreading of, the nature of *Itihāsa* as an important section of Vedic learning. It was therefore considered necessary that this

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essay should, in its introductory part, deal in some measure with the analysis of different types of current Western thought on the nature of history. The remaining part of this essay shall concern itself with exposing the subject from purely the Indian traditionalist standpoint which was universally accepted without any demure in the world of indigenous Sanskrit thinkers.

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HISTORICAL AND RELIGIOUS BACKGROUND OF THE CONCEPT OF FOUR YUGAS IN THE MAHĀBHĀRATA AND THE BHĀGAVATA PURĀṆA

BY

(MISS) J. CHEMBURKRA

[अस्मिन् निबन्धे महाभारतस्य भागवतपुराणस्य च सिद्धान्तान् वर्णनं चानुसृत्य चतुर्णां युगानां ऐतिहासिक दृष्ट्या विचारः कृतः। युगानां धारणाया विकासमूले धार्मिकपृष्ठभूमिरपि महाभारते भागवते चोभयत्र क्वचित्साक्षात् क्वचिच्च परोक्षाद् संमता आसीदित्यपि निबन्धेऽत्र प्रदर्शिताम्, चतुर्षु युगेषु धर्मस्य क्रमशोह्रासो भवति अधर्मस्य च क्रमशो वृद्धिर्भवति पुनः पुनश्चायं क्रमः परिवर्त्तते इत्युभयत्रोक्तत्वात्। एतयोर्ग्रन्थयोश्चतुर्णां युगानां स्वभावोऽपि वर्णितः। एतच्च प्रतिपादितं यत् कलियुगस्य प्रचलितदशामाश्रित्य अन्येषामपि त्रयाणां युगानां स्वभावो दशाश्च कल्पिता आसन्।]

*1 Indian tradition calls the Mbh an *Itihāsa*. The reason one may know from some implications in works of Poetics in their discussions on the nature and purposes of poetry. The purpose of poetry is *caturvargaphalaprāpti*, 'attainment of the four ends of human life',[1] and, while giving the various forms of poetry, they mentioned the Mbh etc. as a *mahāvākya*, the poem as a whole taken as a sentence and having this purpose.[2] It may be understood from this that they hold the *Mbh* as a source of knowledge of *dharma*, in its various aspects. The concept of 'four yugas' is part of the traditional Indian ideology and is thus dealt with in the Itihāsas, as also the Purāṇas[3].

*2 In this paper it is proposed to discuss this concept of the four *yugas* occurring in the *Mbh* and the *Bhāgavata Purāṇa*.

*3 As times changed, the concept of *dharma* also underwent changes. It is a matter of common experience that adherents of old

1. cf. *caturvargaphalaprāpti Kāvyādalpadhiyām api*, *Sāhitya Darpaṇa* of Viśvanātha.
2. cf. *mahāvākyam yathā—rāmāyaṇamahābhārataraghuvaṁśādi*.
3. The Mbh., Rāmāyaṇa and also the early Purāṇas are looked upon as source of history.

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ideas, practices and customs look upon change in religious and social conditions as deterioration in religion or as rise of unrighteousness. The orthodox authors of the Mbh and the Purāṇas found that the religious ideas, practices and customs of the society of their times showed change; some among the people had begun to adopt new religions which were either non-Vedic or anti-Vedic. This was, according to these authors, a deterioration of *dharma*. And since this deterioration had come by stages, they seem to have conceived the idea of the four *yugas* for describing these gradual stages of deterioration of *dharma*.

*4 The word *yuga* occurs in Vedic and post-Vedic literature in the sense of "age or period of infinite time".[1] But the concept of the four *yugas* is post-Vedic. It is the *Mbh, Vana,* 191-194 which refers to the four *yugas* for the first time. It may be pointed out here that the four words *Kṛta, Tretā, Dvāpara* and *Kali* which stand for four names of the yugas occur in the *Aitareya Brāhmaṇa* 7.15, but there, they mean "throws of dice". Thus *Kṛta* means a throw of four points in the game of dice; *Tretā* of three points, *Dvāpara* of two points and *Kali* of one point only. These throws of dice have descending values, *viz.,* four, three, two and one. Thus they do not denote the four *yugas* as in the Epics and the *Purāṇas*. But, it is interesting to note that the Epics and the *Purāṇas* use the words *Kṛta, Tretā, Dvāpara* and *Kali* as the names of four *yugas* (*viz., Kṛta-yuga, Tretā-yuga,* etc.) in order to signify the descending i.e. deteriorating standard of *dharma* in these four *yugas*.

*5 It is useful first to understand briefly the Epic and Paurāṇic concept of *dharma* in order to see what the descending (i.e. deteriorating) standard of *dharma* means. The word *dharma* means that which upholds or sustains.[2] The prominent significance of the word *dharma* as pointed out by Kane is, "The privileges, duties and obligations of man, his standard of conduct as a member of the Aryan community....[3] The Mbh and the BP conceived *dharma* in

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1. *Rv.* 3.26.3, 33,8; 6.15.8; 10.10.10; 72.1, 94.12; *Mbh., Ādi* 1.51,52; *Vana* 191.22; *Śānti* 69.6,7; *BP* 11.5.19, 12.3.17; 4.1,2:
   cf. also *Tilak, Arctic Home in the Vedas,* p. 173.
2. *Kane, P.V., History of Dharmaśāstra,* Vol. I, p. 1.
3. cf. *Ibid.,* p. 3.

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its full form, as '*catuṣpāda*', 'having four feet'.[1] The *Mbh* however does not specifically state what the four feet of *dharma* are. The *BP* has mentioned the four feet of *dharma* with variation at two different places. Thus the four feet according to the BP 1.17.24 are *tapaḥ* 'austerity', *śauca* 'piety', *dayā* 'compassion', *satya* 'truth', and according to the *BP* 12.3.18 they are *tapaḥ*, *dayā*, *satya* and *dāna* 'liberality'. It may be noted that these feet are mentioned with slight variation. This variation can be explained thus : The *BP* mentions four virtues and four feet of *dharma*. Any virtue can constitute *dharma* and hence mention of one virtue in place of another is immaterial. Secondly, the concept of four feet is symbolic and therefore there is no rigidity and uniformity in its description. It is for this reason probably that the author of the *Mbh* does not mention particular virtues as the feet of *dharma*. In every succeeding *yuga* one foot of *dharma* diminishes according to both texts, (*Mbh*, *Śānti*, 238.57 and *BP* 1.17.24). Thus *Kṛta* has four feet[2], *Tretā* three,[3] *Dvāpara* two[4] and *Kali* one[5] i.e. in every succeeding *yuga*, *dharma* decreases and this is the deterioration of *dharma*. From this it will be clear that the *Mbh* and the *BP* look upon these four *yugas* as "periods of deterioration in the standard of *dharma*".[6]

*6 The reflection of the deterioration of *dharma* can be seen in the descriptions of forms, appearance, names and worship of God pertaining to the four *yugas*.

*7 *Forms of God pertaining to different Yugas.*

The Lord is said to assume different complexions, forms, and names in the different *yugas*; His worship also is said to vary in the four *yugas*.

*8 The *Mbh* describes the Lord as having different complexion in different *yugas* e. g. in the *Kṛta-yuga* the Lord is said to have white complexion (*Vana*, 192.31a), in the *Trerā* yellow (*Vana*, 192.31a), the *Dvāpara*, *śyāma* 'dark' (*Vana*, 192.31b) and *Kṛṣṇa* 'black' in the *Kali* (*Vana* 192.31b).

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1. Mbh. *Vana* 193.9; *Śānti* 238.56; 349.81.
2. Mbh. Vana 193.9; Śānti 349.80, 81; BP 12.3.18.
3. Mbh. Vana 193.10; Śānti 349.81, 82; BP 12.3.20.
4. Mbh. Vana 193.10; Śānti 349.83; BP 12.3.22.
5. Mbh. Vana 193.11, 12; Śānti 349.84; BP 12.3.24.
6. cf. *Patil. D.R., Cultural History from the Vāyu Purāṇa*, p. 71.

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*9 The *BP* has given a detailed description of the varying forms of the Lord in the four yugas as follows—

*10 In the *Kṛta* the Lord has white complexion, four arms and matted hair (*jaṭila*). He wears a sacrificial thread and the skin of an antelope, holds *akṣa* 'a rosary', a staff and a *kamaṇḍalu*' 'a water pot' (*BP* 11·5.21). People worship Him with austerities, tranquillity and self-control (*BP* 11.5.22.). In this *yuga* the Lord is called Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta, and Paramātman (*BP* 11.5.23).

11. In the *Tretā* the Lord is said to have red complexion, four arms, three girdles, and yellow hair, He is identical with the Vedas i. e. the sacrificial acts laid down in Vedas (*trayyā vidyayā vedoktakarmabhiḥ*).[1] Religious minded people who believe in the authority of the Vedas (*brahma-vādinaḥ*) worship Him with Vedic rites (*BP* 11.5.25). In this *yuga*, the Lord is known as Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya (*BP* 11.5.26).

*12. In *Dvāpara*, the Lord is dark-blue in complexion; He is clad in yellow raiment, possessed of weapons such as the discus and marked with Śrīvatsa (*BP* 11.5.27). He who is characterised by the paraphernalia of a king such as a parasol chowrie etc. (*mahārājopalakṣṇam chatracāmarādiyuktam*), is worshipped by the mortals as a great king, according to the *Vedas* and the *Tantras* (*BP* 11.5.28). They hymn the Lord in the following way: 'Salutation unto Thee who art Vāsudeva, Saṁkarsaṇa, Pradyumna, Aniruddha,[2] Nārāyaṇa, Ṛṣi, Puruṣa, Great Soul etc. (*BP* 11.5.29-30).

*13. In *Kali* the Lord is said to be of dark complexion, possessed of great lustre, holding, weapons and accompanied by His attendant such as Sunanda. (*BP* 11.5.32). Wise people offer Him worship which mainly consists of *saṁkīrtana* 'praisel' (*BP* 11.5.32-34).

*14. *Prevailing Conditions*—

Both the *Mbh* and the *BP* have given a picture of the conditions, prevailing in the four *yugas*:

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1. *BP* 11.5.24 and Śrīdhara's comment on *BP* 11.5 25.
2. These are the names of the four *Vyūhas* according to the *Pañcarātra* school; this indicates the popularity of the *Pañcarātra* cult in the *Dvāpara-yuga*, according to tradition.

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*15. The *Mbh* remarks that *Kṛta-yuga* is the best period of time; in this *yuga* there is no slaughter of sacrifical animals (*Śānti* 349·80). In the *Tretā* animals are slaughtered in the sacrifice (*Śānti* 349.82). The *Dvāpara-yuga* has been described as *miśra-kāla*, 'mixed period' (*Śānti* 349.83), probably because of the prevalence of both righteonsness and unrighteousness in different sections of the society. In the last *yuga*, i. e. the *Kali*, *dharma* is said to stand on only one foot (*Śānti* 349.84); this indicates that rightcousness declines in the society. Of the four *yugas*, the *Kali* has been described at length by the *Mbh*, Thus the text says.

*16. "In the *Kaliyuga*, the Brāhmaṇas will stop performing sacrifices, give up the study of the scriptures and observance of piety (Vana, 191.32); they will give up *Japa* and the Śūdras will perform *japa* (*Vana* 191.33). The Mlecchа kings, viz, Āndhras, Śakas, Pulindas, Yavanas, Kāmbhojas, Bālhikas, Śūras and Ābhīras, will rule the earth and they will rule unrighteously (*Vana*, 191.34,35). The Brāhmaṇas, Kṣatriyas, Vaiśyas will not do their respective duties (*Vana* 191.36). Women will be void of chastity; they will deceive their worthy husbands and resort to men of lower castes (*Vana* 191.41, 63, 64). The sons and fathers will murder each other (*Vana* 193.28). The whole world will be overpowered by the Mlecchas and will be averse to religious practices (*Vana* 193,29, 416). The different castes would perish and there will be only one caste (*Vana* 193.92). There will be no offering of *Śrāddhas* and also no propitiation of gods (*Vana* 193.46). Merciless people will enjoy the wives and wealth of others (*Vana* 193.35). Girls will not be sought for in marriage, they will be taken away by force or make their choice (*svayaṁgrāhāḥ*) (*Vana* 193.36). Śūdras will become more powerful than the Brāhmaṇas and harass them (*Vana* 193.62, 65). People will eat meat, drink wine and thus *adharma* would prevail. (*Vana* 193.68)." In this way the Mbh. has pointed out many other evils of the *Kali-yuga* (*Vana* 193).

*17. It should be noted that the *Mbh*. holds the Mlecchas responsible for the prevalence of *adharma*. He has repeatedly stated that the whole world will be overpowered by the Mlecchas.[1]

*18. In the *BP* the description of the conditions prevailing in the *yugas* is more elaborate and analytical. Thus the author states

1. *Mbh. Vana*, 193.29, 38, 46, 53, 71, 93, 98; *Śānti* 348.51.

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that in the *Kṛta-yuga*, *sattva guṇa* is predominant (*BP* 12.3.27); people are calm, free from hostility, friendly etc. Naturally righteousness *dharma* prevails in the full form comprising truth, compassion, austerity, generosity (*BP* 12.3.18). Similar predominance of *sattva-guṇa* is seen in the form of God who has white complexion and all paraphernalia of an ascetic (*BP* 11.5.21).

*19. It will be noticed here that in the *Kṛta-yuga*, the people themselves being calm and quiet, free from hostility, seem to approach God with minds free from passions, looking upon him as a symbol of austerity, piety, serenity, sancity. This is corroborated by His form and His names *Haṁsa* (=an ascetic, or pure person). Amala (=pure), Dharma (=righteousness).[1]

*20. *Rajas* is said to predominate in the *Tretā yuga*, when people take interest in acts which fulfil their desires (BP 12.3.28).[2] Righteousness is said to fall short by one fourth of the total amount; on account of *rajas*, people become malicious, quarrelsome and false-speaking (BP 12.3.20). Their main interest lies in the performance of Vedic rites which alone, they believe, would satisfy their desires (BP 11.5.25).

*21. The predominance of *rajas* in the *Tretā-yuga* indicates that the people in this *yuga* were greedy, lustful and passionate. With their minds hankering after desires, they approach God, looking upon Him as a bestower of their desires. In those days sacrifice was believed to be the means of fulfilment of desires. Hence the form of God was associated with sacrifice,[3] e. g. God is said to carry the sacrificial ladle, and three girdles. His yellow hair indicate the flames of sacrificial fire; so also His names. He is known by those names which are popularly associated with Viṣṇu as being identical with sacrifice. Thus the overwhelming importance of sacrifice will be seen in the image of God pertaining to this *yuga*.[4]

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1. This appears to be the most ancient period when ritual was simple; it consisted of plain offerings of milk, curds, ghee etc.
2. cf. also *BP* 11.5.25.
3. *Triguṇā dīkṣāṅgabhūtā mekhalā yasya sa yajñamūrtiḥ*, Śrīdhara's comm. on *BP* 11.5.24.
4. Tretā-yuga appears to represent the period of the Brāhmaṇas when the system of sacrifice became very elaborate.

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*22. In the next *yuga, viz.*, the *Dvāpara, rajas* and *tamas* are predominant (*BP* 12.3.29). Greed, discontent, pride, hypocrisy, and jealousy overpower the minds of the people (*BP* 12.3.29); Austerities, truthfulness, kindness, charity etc. diminish. (*BP* 12.3.22), when half the righteousness is said to have fallen (*BP* 12.3.22).

*23 The combination of *rajas* and *tamas* prevailing in the society has reflected in the *śyāma-varṇa*, dark-blue complexion of God. The duty of giving protection is normally associated with a king (or a ruler). In the *Dvāpara-yuga*, due to the rise of unrighteousness people take shelter with God, look upon Him as their protector and hence the form of God in this *yuga* is associated with that of a king.

*24. In the *Kali-yuga*, *tamas* is said to be predominant, when deception, falshhood, idleness and such other vices prevail (BP 12.3.30). The author remarks that only one fourth of rightousness remains as the residue and even this small quality of it diminishes gradually as the vices rapidly increase (*BP* 12.3.34). People become unrighteous and unscrupulous (*BP* 12.3.25).

*25. The darkness of *tamas* is reflected in the dark complexion of the Lord pertaining to the *Kali-yuga*; in this *yuga* also he is a symbol of a protector with weapons in his hands.

*26. Thus it can be said that the forms of the Lord, as mentioned above, are the reflections of these conditions prevailing in the society which the author of the BP has (here) in view.

*27 As mentioned above,[1] the concept of four *yugas* is symbolic and ideological; the attribution of varying degrees of deterioration in *dharma* to the different *yugas* appears to have sprung from some germ of reality. *Pargiter* remarks, "It is a common experience in history that great wars, conquests or political changes put an end to one age and usher in a new age, or mark the transition from one to another".[2] The descriptions of the four *yugas* in the Epic and the Purāṇa, indicate that the authors concerned have seen, or heard about, in their times, the political changes, foreign invasions, transgression of *varṇāśramadharma*, social degeneration etc. During the

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1. cf. *1 above.
2. AIHT, p. 175.
3. See below **29,30.

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period of the composition of the *Mbh*, the *varṇāśramadharma* seems to have begun to suffer a set-back owing to their rise of various religious cults and their practices which were either anti-Vedic or non-Vedic.[1] The glimpses of this set-back can be seen in the *Vana-parva* and the *Śāntiparva* of the *Mbh*.[2] The *Purāṇas*, in their present form, being later than the *Mbh*, the authors of the *Purāṇas* in their days might have seen or heard about many more evil consequences of the set-back to the *varṇāśramadharma*; so they too described the four *yugas* with their evils.

*28 It may be noticed that according to the *Mbh*. and the *BP*, as noticed above,[3] the people in the *Kṛta*, *Tretā* and *Dvāpara-yugas* are pious and they are given to the practice of religion, though in diminishing degrees;[4] but in the *Kali-yuga*, *adharma* 'unrighteousness' alone is said to prevail. The prevalence of *dharma* being a serious blow to the society, the authors of the *Mbh* and the *BP* have given a very dark picture of the *Kali-yuga*.

*29. An examination of the above mentioned evils of the *Kali-yuga* in the *Mbh* and the *BP* will be helpful in detecting the causes of the disintegration of the social fabric, which seems to have started in the days of the *Mbh* and continued even during the period of the composition of the *Purāṇas*. The sum and substance of the above description of the *Kali-yuga* is—There was (1) violation of Vedic injunctions (2) non-performance of *Śrauta*-rites (3) disregard to caste-system (4) rule of the Mleccha kings. This social disintegration during the early centuries in Indian history around the beginning of the Christian era is the historical and religious back-ground of the concept of the four *yugas*.

*30. The two cults *viz.*, *vaiṣṇavism*, and *Śaivism*, are as old as the *Mbh*. In their original character they were not favourable to the *varṇāśramadharma* nor did they recognise the authority of the *Vedas*.[5] Owing to these cults, the *Śrauta* rites were gradually becoming obsolete, as is clear from the mention, in the *Mbh*. and

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1. See below **29,30,31.
2. *Mbh Vana*. 191.32-36, 41, 63,64; 193., 26-29, 35, 36, 38, 46, 53, 62, 65, 68, 71, 80, 92, 93; 98. *Mbh*, Śānti 348. 44-47.
3. cf.*** 18, 20, 22 above.
4. *Mbh. Vana* 194.14; BP 12.3.27-43.
5. *Hazra, PR.*, p. 197; cf. also *Mbh*, Śānti 348.

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the *BP*, of the non-performance of sacrifice and neglect of the study of the scriptures. These cults admitted the casteless foreigners like Śakas, Yavanas, Bālhikas, Ābhīras and others into their cults (*BP* 2.4.18); this resulted in disrespect to the caste system. These Mlecchas are described to have become the rulers of the country, after overpowering the kṣatriya kings and their Brāhmaṇa priests. (*Mbh, Vana* 194). The Mlecchas were originally nomadic tribes and naturally had a variable standard of morality.[1] When they came in contact with the people whom they subjugated, they must have affected their standard of morality also[2]; even if these Mlecchas appear to have been held in great contempt by the people of this country, the *BP* refers to them as *pāpāḥ* 'sinners' (*BP*. 2.4.18) The *Mbh., Śānti* (290.192-195) seems to hint at the irreverent character of Śaivism in a dialogue between Dakṣa and Śiva, in which the latter says that in ancient times, he formulated the 'Pāśupata system which was contradictory to, though in a very few cases agreeing with, the rules of the *varṇāśramadharma* and therefore denounced by the wise.[3]

*31 Besides these two acts, the rise of Buddhism and Jainism also was detrimental to the Vedic Religion. Both these did not show regard to the authority of the *Vedas* and the caste system. Their spread was much later than the *Mbh*. In the *Mbh* Śānti 348.2, there is a reference to the Buddha. The Buddha is said to have deluded the people.[4] This reference to the Buddha reveals the author's knowledge of the rise of Buddhism. The *BP* has, of course, seen the spread of these two religions *viz*, Buddhism and Jainism, under Kings Aśoka, Kaniṣka and others. Being patronised by kings, these religions spread in different parts of India. They introduced non-Vedic practices, admitted all castes into their single fold, condemned Vedic sacrifices and ignored Vedic Gods.[5]

*32 Another cause of this degeneration was the rise and spread of the *Tantras*. *Tantras* are as old as the *Mbh*.[6] There are

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1. *Hazra, PR.*, pp, 204-205.
2. Mbh., Vana, 191. 28, 35, 38, 41, 63, 64, 68; BP 12.3.30-42; cf. also Hazra, PR. pp. 204-5.
3. *Mbh., Śānti* 290. 192-195; cf. also *Haza, PR.*, p. 201.
4. Mbh. Śānti 348.43—*śuddhodanasūto buddho mohayiśyāmi mānavān.*
5. *Hazra, P.R.* pp. 194-197.
6. *Ranade, MUP*, p. 37.

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serious differences between the *Tantras* and the works of Vedic tradition. The *Tantras* contain provisions which are applicable to all without distinction of race, castes, or sex.[1] They lay down the partaking of the *pañca-makāras* things beginning with a *ma, viz.,* *madya* 'wine', *māṁsa,* 'meat', *matsya* 'fish', *mudra* 'parched grain' *maithuna* 'sexual intercourse'. These anti-Brahmanical ideas affected the *varṇāśramadharma.*

Thus, it will be seen that the rise and spread of Vaiṣṇavism, Śaivism, Buddhism, Jainism, Tantric cults and the entry of the casteless foreigners disturbed the earlier social pattern; these new influences brought about the social disintegration, described under evils of *Kali-yuga* as mentioned earlier. It is possible that the *Mbh* saw the rise of these cults while the *Purāṇas* were composed when these cults had already established themselves in the society. Buddhism was actually thriving under royal patronage. The authors of the *Purāṇas* were also aware of the invasions of the nomadic tribes like Śakas, Kuśāṇas, Hūṇas etc. on account of which the *varṇāśramadharma* suffered a great deal. It is on account of these that the *Purāṇas* undertook[2] the task of re-establishing the *varṇāśramadharma.*

*34 It may be said that the description of the deterioration of *dharma* in various *yugas,* though exaggerated to some extent, is not entirely fanciful; it is based on actual changes, historical and religious. As remarked before, the scheme of the four *yugas* is symbolic. But the notion of the *Kali-yuga,* was rooted in the actual degeneration in the society.[3] Noticing the gradual degeneration these ancient authors postulated that the earlier yugas were not tainted by the various evils. But this is ideal, not based on facts, for no civilization can at any stage be expected to be absolutely free from vices and unrighteousness; vices and righteousness only vary according to circumstances.

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1. cf. *Hozra, PR.,* p. 224; *Kane,* History of Dharmaśāstra, Vol. V, part II, p. 1073, *Tārābhaktisudhārṇava,* IV, p. 116. *bhaginīm vā sutām bhāryām yo dadyātkulayogine madhumattāya deveśi tasya puṇyam no gaṇyate.*
2. *Hazra, PR,* pp. 213-214.
3. cf. *Ibid.,* p. 210.

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AN ADDITIONAL NOTE ON "THE TEXTUAL CORRELATION BETWEEN THE ANONYMOUS VYĀSA-SUBHĀṢITA-SAṀGRAHA AND SĀYAṆA'S SUBHĀṢITA-SUDHĀ-NIDHI

By

LUDWIK STERNBACH

['पुराणम्' पत्रिकायाः १५-२ अङ्के डा. विश्वनाथभट्टाचार्यस्य एकस्मिन् लेखे (पृ० २३३-२३४) 'व्यास-सुभाषितसंग्रहः' 'सायण-सुभाषितसुधानिधिश्' चेत्येतयोर्ग्रन्थयोः बहूनां श्लोकानां साम्यं प्रदर्शितमासीत्। डा. वि० भ० महोदयेन तत्रोक्तमासीच्च यत् डा. एल० 'स्टार्नबाख' महोदयेन सायणसुभाषितसंग्रहनामको ग्रन्थो न दृष्ट आसीत्, येन हेतुना तेन सम्पादिते व्याससुभाषितसंग्रहनामके ग्रन्थे 'सायणसुभाषितसंग्रहस्य साम्यं न प्रदर्शितम्। अत्र प्रस्तुते निबन्धे डा. एल० स्टार्नबाख महोदयेन डा. विश्वनाथभट्टाचार्य महोदयस्य प्रतिवादः क्रियते। तेनात्रोच्यते यत् व्याससुभाषित-ग्रन्थस्य संस्करणस्य सम्पादनावसरे तेन सायणसुभाषितसुधानिधि-र्ग्रन्थो न प्राप्त आसीत्, परन्तु परवर्तिनि काले, अर्थात् १९७१ ईसवीये वर्षे तेन (स्टार्नबाखमहोदयेन) गङ्गानाथझाकेन्द्रीयसंस्कृत-विद्यापीठस्य पत्रिकायाः २७ भागस्य प्रथमद्वितीयाङ्कयोः (पृष्ठ १६७-२६०) एको लेखः प्रकाशित आसीत् यत्र सायणसुभाषितसुधानिधि-ग्रन्थस्य श्लोकानां सूर्यपण्डितनिर्मितसूक्तिरत्नहारग्रन्थस्य च श्लोकानां साम्यं प्रदर्शितम्, परन्तु स लेखो विश्वनाथभट्टाचार्यमहोदयेन न दृष्ट आसीत्। अत्र प्रस्तुते लेखे अन्यापि काचिदुपयोगिनी सामग्री प्रदत्ता।

अत्र डा. स्टार्नबाखमहोदयेन प्रस्तुत स्वलेखस्य ४, ५, ६ टिप्पणीषु डा. विश्वनाथमहोदयस्य लेखे कानिचित् संशोधनान्यपि कृतानि वर्त्तन्ते, परन्तु 'पुराणम्' पत्रिकायाः सम्पादकः सखेदं विज्ञापयति यत् इमा अशुद्धयः मुद्रितलेखे मुद्रणाशुद्धय एव सन्ति मूलहस्तलेखे तु डा. स्टार्नबाखमहोदय द्वारा प्रदर्शितानि संशोधनान्येव वर्त्तन्ते।]

1. In the last issue of the Purāṇa (XV. 2; pp. 233-243) B(iswanath) Bh(attacharya) published a learned study on "The Textual Correlation between the Anonymous Vyāsa-subhāṣita-saṁ-

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graha and Sāyaṇa's Subhāṣita-sudhā-nidhi. I am very grateful to him for his kind words he wrote about my edition of the Vyāsa-subhāṣita-saṁgraha.

2. In order to keep the record straight I have to make, however, a few remarks on his study.

3.1. Sāyaṇa's Sudhā-nidhi (SSSN.) did not escape my notice, but it was not yet available at the time when I prepared the critical edition of the Vyās(a-subhāṣita-saṁgraha). On the other hand I published in 1971 in the J(ournal of the) G(anganatha) J(ha) K(endriya) S(anskrit) V(idyāpeetha), Vol. XXVII; parts 1-2; pp. 167-260, a long analysis of SSSN. and compared it, verse by verse, with the Sūkti-ratnahāra of Sūryapaṇḍita (SRHt.). I came then to the conclusion that SSSN., if not another version of SRHt, is at least a work very closely connected with the latter.[1]

3.2. This article of mine escaped the notice of B. Bh. . Would he had consulted this article, he would have seen that with some rare exceptions, wherever a Vyās. verse was quoted in SRHt it was also quoted in SSSN. So, in this article I have already published the correlation of the Vyas. with the SSSN.

3.3. In the above mentioned article, I quoted in Annex. III. each verse of SSSN. beginning with अ (column 1); where it appeared in primary sources (column 2); where it appeared in secondary sources including SRHt. and Vyās. (column 3); and to whom the verse was attributed in secondary sources (column 4).

4. All the verses quoted by B. Bh. (on pp. 235-236) of the said article and bearing the numbers 1-8 were consequently given by me in Appendix III. (No. 1 = No. 8; No. 2 = No. 46; No. 3 = No. 70; No. 4 = No. 81; No. 5 = No. 169; No. 6 = No. 205; No. 7 = No. 208; and 8 = No. 210).

5. The other verses beginning from आ were quoted by me in Annex II[2].

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1. See also L. STERNBACH, *On the Reconstruction of some Verses or their Parts of the Sūktiratnahāra* in ABORI LIII; pp. 127-160, in particular paras 5 and 13 and Annex.
2. This could have been easily checked on the basis of quoting the place where the Vyās.-verse is quoted in SRHt.

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No.	Vyās.	SRHt.	JGJKSV	against:
9	45	228.2	226	2.130.2
10	26	48.1	203	1.31.1
11	85	236.6	228	2.137.6
12	35	205.1	224	2.127.1
13	9	—	—	—
14	73	51.5	204	1.32.5
15	55	191.43	227	2.135.1
16	72	237.18	229	2.137.14
17	25	260.14	234	4.1.5
18	51	202.2	220	2.100.2
19	14	16.2	20	1.14.6
20	44	195.96 & 238.25[1]	229	2.137.20
21	23	29.11	202	1.26.4
22	21	236.1	229	2.137.1
23	30	34.2	202	1.27.2
24	46	28.1	203	1.26.1
25	60	26.2	202	1.25.3[2]
26	59	238.26	229	2.137.21
27	19	40.7	226	2.130.6
28	29	222.2	227	2 132.2
29	40	209.2	223	2.121.2
30	64	49.9	203	1.31.9
31	56	259.1	234	41.1
32	57	—	—	—
33	82	34.9	202	1.27.7[3]
34	62	26.1	202	1.25.1
35	98	230.5	227	2.133.5
36	71	49.10	203	1,31.10[4]
37	92	16.3	201	1.14.1[5]
38	3	34.4	202	1.27.3[6].

1. SRHt. 195.96 is not found in SSSN. 2.135 also, but occurs only once in 2.137.
2. Add in the article of B.Bh. after the Vyāsa text "V. 60 p. 23".
3. Correct in the article of B.Bh. after Sāyaṇa "4, Dharma-parvan" to "1 Dharma-parvan".
4. Correct in the article of B.Bh. after the Vyāsa text "V. 27" to "V. 71".
5. In my article in JGJKSV (p. 201) should read "1.14.1 = 1.13.3 "and 1.14.2 = 1.13.6".
6. In my article in JGJKSV I adopted the numeration according to the *paddhati*-s (and not according to the pages), hence apparent differences occur in the numeration of verses adopted here and in the B.Bh.'s article.

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6. The following verses of Vyās. are also quoted in SRHt. as well as in SSSN., but were not noticed by B. Bh., probably because some of them begin with other words than in Vyās. and, consequently, were not quoted in the wording of Vyās. in the *pratīka* index of SSSN. :

Pratīka:	Vyās.	SRHt.	SSSN.	Variants:
उत्पलस्यारविन्दस्य	6	54.40	1.32.27	SSSN. has in *d* रूप: [गन्ध:]
दारिद्र्यस्य परामूर्तिर्	4	228.5	2.130.5	—
पक्षिणो वलमाकाशं	90	238.33	2.137.26	SSSN. has in *d* वालस्य instead of: वालानां
म्रियते मानमापन्नो	80	126.3	2.117.7	—
रूपयौवनसंपन्ना	57	237.15	2.137.11	SSSN. begins with वेदशास्त्रप्रसङ्गेन.
शिक्षयन्ति न याचन्ते	32	228.10	2.130.10	SSSN. begins with भिक्षयन्ति. *c* मा भूर् [भू०]

7. The other Vyās. verses also quoted in SRHt.[1] do not appear in SRHt.

8. In appendices I and II of Vyās. I also quoted "Additional Verses attributed in the SRHt. to Vyās." and "to Vyāsa". Most of these verses appear also in SSSN. . B. Bh. did not deal with subject. I therfore wish to add that in :

Appendix I No.	SRHt.	appears also in SSSN. :	JGJKSV :
1	49.6	1.31.6	Annex III. No. 28
2	49.3	1.31.4	Annex III. No. 57
4	223.5	2.132.5	Annex III. No. 227
6	215.1	2.124.2	p. 224
7	58.6	1.34.3	p. 205
8	140.3	2.90.2	p. 218
9	126.2	2.117.2	p. 222
10	230.4	2.133.4	p. 227
12	62.22	2.3.13	p. 206
13	58.7	1.34.5	p. 205
14	49.8	1.31.8	p. 203
18	49.7	1.31.7	p. 203
20	49.4	1.31.2	p. 203

1. Verses 5, 6, 12, 15, 17, 20, 22, 36, 38, 42, 48, 61, 70 and 89.

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	21	49.5	1.31.5	p. 203
	23	259.3	4.1.3	p. 234
	24	223.4	2.132.4	p. 227
	25	230.8	2.133.3	p. 227.
Appendix II:	1	187.2	1.7.1	Annex III. No. 33
	2	187.1	2.135.1	Annex III. No. 84
	3	217.8	—	—
	4	187.4	2.135.3	p. 227
	5	215.3	2.124.7	p. 224
	6	187.3	2.135.2	p. 227
	7	215.4	2.124.8	p. 224.

9. The learned author, B. Bh., in the introduction to his article quoted above, considered that the Vyās. is "a selection of pithy epigrams from Vyāsa's Mahābhārata". I cannot agree to this statement, despite the fact that this Subhāṣita-saṁgraha bears the title Vyāsa-subhāṣita-saṁgraha. None of the verses of the Vyās. occur, in the Mahābhārata (MBh.) and only five verses are influenced by the MBh.; in three cases out of five some *pāda-s* (but never the whole verse) are identical with the MBh. text (Vyās. 14[1], 26[2], 36[3])[4], or the verses are similar to the MBh. text (Vyās. 35[5] and 42[6])[7]. The name Vyāsa was probably added only *in majorem gloriam* to the title of this short *subhāṣita-saṁgraha*, but the verses of Vyās. were not culled from the MBh.

10.1 With regard to the "Transplanation" of the verses of Vyās. to many countries in "Greater India" I wish to emphacize that I published four articles on this subject which escaped the noticed of B. Bh. They are: "*The Vyāsakāraya and Gāṇakya's Nīti-literature of Ceylon*"; "1. *The Vyāsakāraya and Cāṇakya's Aphorisms*"; and "3. *An Additional Note on the Vyāsakāraya*", both in the *Adyar*

1. MBh (Bh) 5. App. 4.1.15.
2. MBh (Bh). 3.245.19 and 3.247.35
3. MBh (Bh) 4.853.*
4. And even then, in two cases, the verses are probably interpolations; they are not in the main text of the reconstructed MBh. (Poona edition).
5. Cf. MBh (Bh) 3. App. 20.27-8.
6. MBh (Bh.) 12.162.18 *ef* (460).*
7. See above fn. 4 on this page. Out of 33 verses seven quoted in the appendices and not included in the main text of the Vyās. occur in the MBh. (verses I. 1, 7, 13, 14, 20, 21 and II.4)

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Library Bulletin Vol. 32. 636-649 and 35.258-269 respectively; "*Sur la littérature didactique et gnomique laique d'origine Sanscrite à Ceylon*" in *Journal Asiatique*, 1972; pp. 79-87; and "*The Vyāsasubhāṣita-saṁgraha*" in *Prof. E. Sluszkiewicz Felicitation Volume*, Warszawa 1973; pp. 208-214.

10.2 In the second of the above quoted articles I noted that Vyās. was almost word by word included in the literature of Siām as the Vyākaraśataka. In the appendix to this study I noted those verses which occur in the Vyās. and in the Siāmese Vyākaraśataka and noted there the variants.

11. In the same study I made some additions and corrections noticed in my edition of the Vyās. At this occasion I wish to add a few more:

Verse I should read in *d* व्यासेनोन्मीलितं; in the footnote (fn.) to this verse *c* चक्षुरुन्मीलितं etc. should be transferred to *d*.

in fn. to verse 7 add: "IS 601".

in fn. to verse 14 add: "*ab* = MBh (Bh) 5. App. 4.15."

in fn. to verse 21 add: "SRHt 236.1."

verse 24 *b* should read: "हरिणकानने"

in fn. to verse 26 add after "3.247.35"—"and 3.245.19"

in fn. to verse 35 add: "Cf. MBh (Bh) 3. App. 20.27-8."

in fn. to verse 38 add before "BhŚ 27"—"R (Lahore ed.) Sundara-kāṇḍa 90.53" and delete "but does not appear in R."

in fn. to v. 72 add: "SRHt. 237.18 *cd/ab*"

in fn. to verse 76 add: "VS 2465."

in verse 85 read *cd* विद्या/वनिता° and in the fn. add "SuB 8. 3."

in fn. to verse 93 add: "Subhāṣitahārāvalī 1153."

in verse 98 read *a* मुञ्ज्यात्.

in Appendix I No. 10 add: "SS(OJ) 308."

in Appendix I No. 23 read: "259.3" instead of "259.4"

in Appendix II No. 3 add: "JS 61.7."

in Appendix II No. 6 read "187.3" instead of "178.3" and "PRE" instead of "PRF".

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VASIṢṬHA IN THE PURĀṆAS

BY

UMESH CHANDRA SHARMA

[महर्षिवसिष्ठः वेदेषु मन्त्रद्रष्टारूपेण सुपरिचितो वर्तते । तद्वंशीया इतरेऽपि ऋषयः मन्त्रद्रष्टारो बभूवुः । पुराणसाहित्येऽपि वसिष्ठस्य बहुशो निर्देशो वर्तते । वसिष्ठेन संबद्धा विविधाः कथा अपि पुराणेषु प्राप्यन्ते । इक्ष्वाकुवंशीयानां नृपाणां तु स कुलपुरोहित एव । वसिष्ठस्य जन्मविषये स्त्रीविषये प्रजासंततिविषयेऽपि पुराणेषु प्रचुरं वर्णनम् । पुराणसाहित्यस्य कर्तुर्महर्षिवेदव्यासस्य स प्रपितामह एव । अस्मिन् निबन्धे निबन्धकारेण पुराणेषूपलब्धानां विविध-कथानां संक्षेपतो विवेचनं कृतम् । वसिष्ठस्य वंशपरम्परायां अपि विवेचनं कृतम् ।]

As is the case with numerous Vedic and post-Vedic texts Vasiṣṭha is a reputed personality in the Purāṇic literature also. He has been profusely mentioned in these texts. He is said to be one among the mind-born sons of Brahmā.[1] He is also one among the 'seven-sages' (*saptarṣis*).[2] Vasiṣṭha was the priest of Daśaratha and Rāma.[3] He cursed Haihaya to doom.[4] He came to see Bhīṣma on his death-bed[5] and called on Parīkṣit practising *prāyopaveśa*.[6] He was present at the Horse Sacrifice of Ambarīṣa,[7] was *Udgātṛ* priest in the Human-Sacrifice performed by Hariścandra[8] and was invited to Yudhiṣṭhira's Rājasūya-Sacrifice.[9] Vasiṣṭha came to see Kṛṣṇa

1. *BḍP* II. 25.15; 32.96-97; III.1.21; IV.2·47-48; *BhāP* III.12. 22-23; *MaP* 3.2-7; 144.90-91; 194.8-11.
2. *ViP* III.1.32-33; *BhāP* IV. 29-43; VIII.13.5; *MaP* 9.26-28.
3. *BḍP* III.40.20, 48. 88-89, 103; IV.15.40; *VāP* 98.92; *MaP* 47.242-43.
4. *BḍP* III.30.70.
5. *BhāP* I. 9. 7.
6. *Ibid.*, I. 9. 7.
7. *Ibid.*, IX. 4.22.
8. *Ibid.*, IX. 7.22-23.
9. *Ibid.*, X. 74.7.

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at Syamantapañcaka.[10] He was known as Āpava also.[11] He heard the *Brahmāṇḍa Purāṇa* from Indra and narrated it to Sārasvata.[12] His hermitage was situated near Mt. Ūrjjanta, where he practised penance disguised as a *sthāṇu*.[13]

These references depict Vasiṣṭha's greatness and his various activities. Attention should now be directed towards his family life as it is depicted in the *Purāṇa* texts. Vasiṣṭha was born from Mitrā-Varuṇa. His mother was Urvaśī. Mitrā-Varuṇa kept their semen, which was effused due to the sight of Urvaśī, in a pitcher. From this, Agastya and Vasiṣṭha were born.[14] Vasiṣṭha married Arundhatī, daughter of Kardama.[15] Nārada was her brother who gave her to Vasiṣṭha. Vasiṣṭha got a son named Śakti from Arundhatī. Śakti and his wife Adṛśyantī had a son named Parāśara. Parāśara's son was Kṛṣṇa-Dvaipāyana from Kālī and Kṛṣṇa-Dvaipāyana had a son from Araṇī whose name was Śuka. Śuka had six issues from Pīvarī. Those were five sons—Bhūriśravas, Prabhu, Śambhu, Kṛṣṇa and Gaura—and one daughter, named Kīrtimatī, who married Aṇuha and became mother of Brahmadatta.[16]

Vasiṣṭha had a son named Indrapramati or Kuṇīti born from his another wife named Kapiñjalī—Ghṛtācī. Indrapramati's son was Vasu, born from the daughter of Pṛthu. Vasu's son was Upamanyu. The latter's descendants were called as Aupamanyavas.[17]

From his another wife Ūrjā, Vasiṣṭha is said to be having seven sons and a daughter named Puṇḍarīkā. The names of these sons were Rakṣa, Garta, Ūrdhvabāhu, Savana, Pavana, Sutapas and Śaṅku. Slight difference of spelling is found in these

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10. *Ibid.*, X. 84.4.
11. *BḍP* III. 69. 44.
12. *Ibid.*, IV. 4. 60.
13. *Ibid.*, III.13.53, 74.
14. *BhāP* VI. 18.5-6.

    अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी ।
    रेतः सिषिचतुः कुम्भे ऊर्वश्याः सन्निधौ द्रुतम् ।।

15. *Ibid.*, III. 24. 23.
16. *BḍP* III. 8. 86-94.
17. *Ibid.*, III. 8. 96-98.

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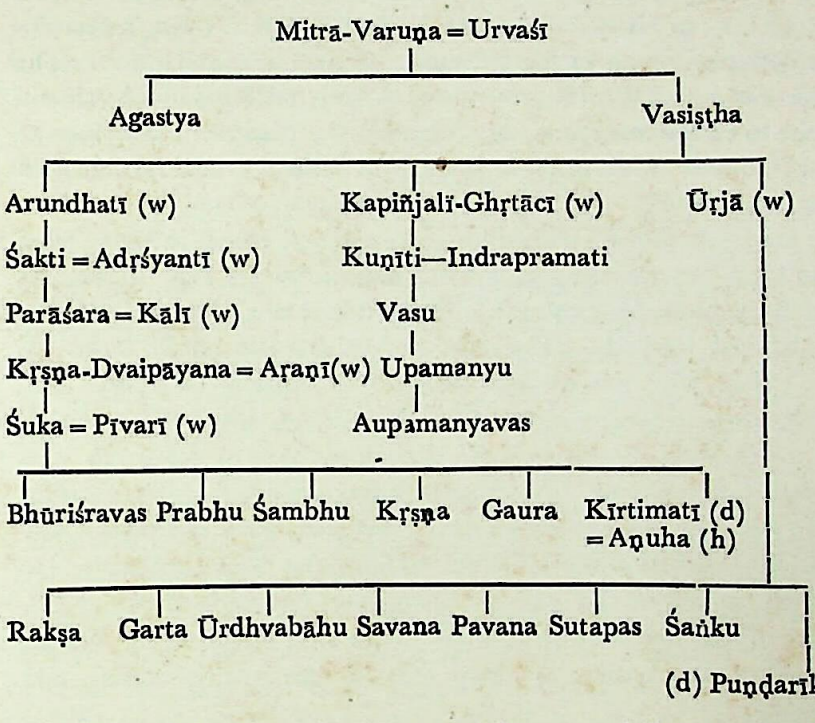
names in the various *Purāṇa*-texts.[18] There are mentioned seven *Brahmarṣis* in all in Vasiṣṭha's family. These were—Vasiṣṭha, Śakti, Parāśara, Indrapramati, Bharadvasu, Maitrāvaruṇi and Kuṇḍina.[19]

The genealogy of Vasiṣṭha family as referred to above may be shown in a tabular form as follows—



This tabular genealogy can not be regarded as authentic. Various Vasiṣṭhas of different times are connected to one Vasiṣṭha as their ancestor. However, some names in the above list have the Ṛgvedic basis. Besides Vasiṣṭha, Śakti, Parāśara, Indrapramati, Vasu (Vasukra) and Upamanyu are the seers of the Ṛgvedic *mantras*. Some other Vasiṣṭhas, like Vṛṣagaṇa, Manyu, Vyāghrapād, Karṇaśrud, Mṛḷīka and Gaurivīti, though they are Ṛgvedic seers, do not find place among the Purāṇic genealogies. Attention should again be turned to the legends in the *Purāṇas* about Vasiṣṭha.

In one of the stories Vasiṣṭha is shown as being associated with Nimi. Nimi, the son of Ikṣvāku, began sacrifice which was

18. *BḍP* II.11.29–42; *VāP* 28.34–38; *BhāP* IV. 1.40–41.
19. *BḍP* II.32.115–16; *VāP* 59.105–6; *MaP* 144.109–11.

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to continue for one thousand years. He appointed Vasiṣṭha as *Ṛtvik* to offer the oblations. Vasiṣṭha told the king that he had already been engaged by Indra for five hundred years. If the king could wait for some period he would come to perform his sacrifice. The king did not give any reply. Vasiṣṭha thought that he had agreed. When Vasiṣṭha completed the sacrifice for Indra, he came to Nimi to officiate in his sacrifice. But he found that the king's sacrifice was progressing under the priesthood of Gautama and others. The sage was enraged. He pronounced a curse on Nimi that he should cease to exist in corporeal form thenceforth, because he had appointed Gautama as his priest in place of Vasiṣṭha to whom he entrusted the task formerly. At the time of the pronouncement of this curse the king was asleep. When he woke up and came to know what had happened, he also, in return, denounced the sage to lose his bodily existence for cursing him without his knowledge. Then Nimi abandoned his body. The spirit of Vasiṣṭha also left his body. It was united with the spirit of Mitra and Varuṇa. The sage was reborn from a pitcher afterwards, through the twin deities' passion for the celestial nymph Urvaśī. The dead body of Nimi was preserved from decay by embalming with fragrant oils etc. The sacrifice was ended. At that time the gods, who had come to receive their portions, wanted to restore Nimi to life. But Nimi declined. He desired to live on the eyes of all beings. The gods agreed to this desire of his and he was placed in the eyes of all living beings. Therefore, the eyelids of every creature are always closing and opening.[20]

In another story, Ikṣvāku abandoned his son on Vasiṣṭha's behest. It so happened that Ikṣvāku, desirous of performing ancestral obsequies, commanded his son Vikukṣi to bring flesh to be used for the offering. The prince went to the forest and killed many wild animals. He ate a hare as he was hungry and tired. The rest of the killed animals he carried to his father. Vasiṣṭha, the priest of the Ikṣvākus, was sommoned to consecrate the food. But he declared that impure as Vikukṣi had eaten a hare from amongst it.

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20. *BhāP* IX.13.1–6; *MaP* 61.32–36; 200. 1–29; *BdP* III. 64. 3–4. H.L. HARIYAPPA suggests that Nimi of this episode must have been of Videha and not that of Vidarbha. Cf. *RLTA* p. 315 f.n. There was another Nimi, a *Ṛṣi* belonging to the Ātreyas.

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Offended at this Ikṣvāku abandoned Vikukṣi and later an epithet 'Śaśāda' (hare-eater) was given to him.[21]

The story of Vasiṣṭha's association with another Ikṣvāku king Kalmāṣapāda Mitrasaha Saudāsa has naturally found its deserved place in the *Purāṇas*.[22] Vasiṣṭha begot a child named Aśmaka from Mitrasaha's queen, Madayantī, because the king was unable to cohabit with his wife due to a curse. The story is very interesting. It is found in the *Rām* and the *MBh* also with slight variations.[23] The only significant change in the Purāṇic version of the story is that Viśvāmitra and Śakti do not appear on the scene.

In another context, Vasiṣṭha is associated, though not pre-eminently, with the episode of Ṣatyavrata Triśaṅku. Viśvāmitra played an important role in raising Triśaṅku to eminence. The story runs as follows : Triśaṅku was a son of Ikṣvāku king Trayyāruṇa. The prince took away the betrothed wife of a person from the wedding ceremony which was in progress. Therefore, he was banished by the father and was ordered to live among the dog-eaters (*śvapākas*). Vasiṣṭha was their priest at that time, but he did not intercede. Then begins the story how Triśaṅku looked after Viśvāmitra's distressed family in the time of a famine for twelve years. He was conceiving malice against Vasiṣṭha, because the latter did not sympathise with him. Once he killed the cow of Vasiṣṭha for food. Vasiṣṭha denounced him as Triśaṅku, i.e., one who has committed three sins, viz. displeasing father, killing a cow and eating unconsecrated food. When Viśvāmitra returned from penance and came to know about Triśaṅku's services to his family, he asked him to choose a boon. Satyavrata desired to be elevated to Heaven bodily. After this, there is the story how Viśvāmitra tried to install him on throne and to send him to Heaven, not caring for the displeasure of Vasiṣṭha and the gods. Triśaṅku could not reach Heaven and was left suspended in mid-air. He formed a constellation in the southern hemisphere. It is still visible in the sky. Triśaṅku is identified with the famous constellation of Orion.[24]

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21. *BḍP* III.63.11-20; *VāP* 88.11-19.
22. *ViP* IV. 4.19-38; *BhāP* IX. 9.18-39; Cf. also *BḍP* III.63. 176-77.
23. *Rām* VII.65.18-36; *MBh* 1.166-68, 172-73.
24. *BḍP* III.63.77-114; *BhāP* IX. 7.5-7; *VāP* 88.78-116.

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Vasiṣṭha has also been mentioned as the priest of Sagara, another Ikṣvāku king. Sagara was out to destroy his enemies Haihaya Tālajaṅgha, the Pāradas, the Pahlavas etc. They sought the shelter of Vasiṣṭha. On Vasiṣṭha's advice Sagara dissociated himself from killing those tribes.[25] Vasiṣṭha narrated Paraśurāma's story to Sagara.[26] He agreed to anoint Aṁśumat, grandson of Sagara, as *Yuvarāja*.[27]

Vasiṣṭha was the family priest of king Sudyumna Mānava who become male from his feminine form Ilā.[28] Parāśara tells a story to Maitreya giving his reason for the destruction of the *Rākṣaṣas*, when he came to know his father Śakti's death by them, and how he was finally stopped from that evil by his grandfather Vasiṣṭha.[29] The *MaP* gives a long list of the *gotras* among the Vasiṣṭhas.[30]

It can be pointed out on the basis of above study that in the *Purāṇa* texts Vasiṣṭha is as reputed and semi-divine a personality as in the texts older than the *Purāṇas*, e. g., the Vedic *Saṁhitās*, the *Brāhmaṇas*, the *Upaniṣads*, the *Kalpasūtras*, the *Rām* and the *MBh*. He is associated with numerous kings in some capacity or other. Most of these kings are from the Ikṣvāku dynasty of Ayodhyā. His connection with so many kings clearly shows that Vasiṣṭha was not a single person to be in contact with all these kings who covered a long range of time. Apparently, they were different Vasiṣṭhas of one lineage but having the same illustrious name 'Vasiṣṭha.' The family of the Vasiṣṭhas and that of the Ikṣvākus, it seems, had permanent relations; the former being the family priests of the latter. This can be styled as a clear case of the erudition, intelligence and the respect commanded by the Vasiṣṭhas. That they played many important roles as priests of kings and that they are recorded in our Purāṇic history is thus proved by the present study.

The historical feud between Vasiṣṭha and Viśvāmitra is also recorded in the stories of Kalmāṣapāda, Triśaṅku etc. The

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25. *BḍP* III.47.96-100; 48.29-42; 49.1, 38-44. Cf. also, *ViP* IV.4.18-21.
26. *BḍP* III.31.
27. *Ibid.*, III.54:19-22.
28. *BḍP* III.60.21-22, *BhāP* IX.1.21-37
29. *ViP* I.1.16-34.
30. *MaP* 199.1-19.

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Kalmāsapāda story does not seem to be historical due to its obvious nature. It can be said to be a case of epico-Purāṇic confusion. Therefore, it does not carry much value. The story of Triśaṇku does not have a Vedic base at all. It is found in the Epics and the *Purāṇas* only. How far it has the historical value is difficult to say. But one thing should be maintained that the Vasiṣṭhas had been the priests of Trayyāruṇa, Satyavrata Triśaṅku, Hariścandra and Rohita, as they had been to the other Ikṣvākus.

Another important point which emerges out of the foregoing study is that the story of Vasiṣṭha's divine birth from Mitrā-Varuṇa and Urvaśī is also found recorded in the *Purāṇas* which is very much the same as narrated in the *RV* VII. 33.9-13. But this is only about one Vasiṣṭha, i. e., Vasiṣṭha Maitrāvaruṇi. About the birth and parentage of the other Vasiṣṭhas, covered in these texts, almost nothing is known.[31]

ABBREVIATIONS

BḍP	—	*Brahmāṇḍa Purāṇa.*
BhāP	—	*Bhāgavata Purāṇa.*
MaP	—	*Matsya Purāṇa.*
MBh	—	*Mahābhārata.*
Rām	—	*Rāmāyaṇa.*
RLTA	—	*Ṛgvedic Legends Through the Ages,* by HARIYAPPA, Deccan College, Poona, 1953.
RV	—	*Ṛgveda.*
VāP	—	*Vāyu Purāṇa.*
ViP	—	*Viṣṇu Purṇṇa.*

31. The above study has been confined to five principal *Purāṇas*; *viz.*, the *BḍP*, the *BhāP*, the *MaP*, the *VāP* and the *ViP*.

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HOLY PLACES OF NORTH INDIA

BY

UMAKANT THAKUR

[विदुषा लेखकेन स्कन्दपुराणोल्लिखितानामुत्तरभारततीर्थानां विवेचनं पूर्वं 'पुराणम्' पत्रिकायां कृतम्। निवन्धस्यास्मिन् अंशे अवशिष्टानां तीर्थानां विवेचनं स्कन्दपुराणाधारेणेतरप्रमाणाधारेण च कृतम्।]

Meru—We find the description of mount Meru in detail in the Sk P.[1] It has been stated that it is situated in the centre of Jambu dvīpa. The length of this mountain reaches the astronomical figures of one lac *yojanas*. The measure of its length beneath the surface of the earth totals sixteen thousand yojanas. The lattitude of this mountain is eighty-four thousand *yojanas*, and the breadth of its peak measures thirty-two thousann *yojanas*. The shape of its three peaks bears similarity with the trident of Śiva. In the middle peak resides Brahmā Himself. On the north-eastern peak dwells the supreme Lord Śiva (Trymbaka). And on the South-western peak dwells Vāsudeva. The peak occupied by Brahmā is known as Hemaśṛṅga (i e. made of gold). The peak serving as dwelling place of Śaṅkara carries the name of Ratnaja (i. e. made of Gems). And the third peak possessed by Keśava or Vāsudeva bears the designation of Rajata i.e. made of silver. There do exist four mountains on the four sides of mount Meru, which are called Viṣkambhagiris. To the east of Meru stands Mandarācala, to the south Gandhamādana, to the west Vipula and to the north the mount Suparva. This mount Meru extends from north-east to south-west.[2] The well called Rudrāṇī[3] and the forest bearing the name of Sarvartuka are situated in the vicinity of it. The name of the sage Subhadra is associated with this mountain[4]. This mount Meru was worshipped, by the Lord Viṣṇu himself.[5] According to

1. Sk. Ma. Kan. Chapter 37.
2. Ibid. 37. 28-34.
3. Ibid. 47. 35-6.
4. Ibid. 3. 39.
5. Sk. Ma-ke 27.2.

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the Sk. P.[1] the gods being oppressed by Rāvaṇa approached this mountain headed by Brahmā and Viṣṇu. N. L. Dey[2] identifies it with the mountain called Sumeru, which also bears the name of Rudra Himalayas in Garwal. It is the fountain head of the Ganges. It is further revealed that the mount Kedāranātha in Garwal is traditionally known as the original Sumeru.[3] Dr.[4] Kane refers to one Merukūṭa but remains taciturn about its other details. B. C. Law[5] also has endorsed the view adverted to above. Besides he has sought to establish its identity with Mount Meros of Arrian. In the course of description of the Badarikātīrtha the Sk.P.[6] has stated that to the south of Brahmakuṇḍa stands the great mountain known as Naravaragiri. It is on this mountain that Meru was set up by the God.

Modakapriya Vināyaka—The temple of Gaṇeśa known as Modakapriya Vināyaka[7] is situated to the south of Omkāravināyaka in Vārāṇasī.

Muktisthāna—According to the Sk.P.[8] the following tīrthas are known as Muktisthānas i.e. the places which are the bestowers of spiritual emancipation. They are Prayāga, Naimiṣa, Kurukṣetra, Gangādvāra, Avantikā, Ayodhyā, Mathurā, Amarāvatī, Sarasvatī, Gangā - sāgarasangama, Kāntī, Trayambaka, Saptagodāvarī, Kālañjara, Prabhāsa, Badarikāśrama, Puruṣottama, Gokarṇa, Bhṛgukaccha, Puṣkara, Śrī Parvata, Dhārātīrtha, etc. Dr. Kane[9] is in complete agreement with this account.

Muṇḍa Vināyaka—This is one of the sub-tīrthas of Vārāṇasī[10]. This is the temple of Gaṇeśa situated near the temple of Uddaṇḍḍa-gaṇapati.

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1. Sk. Ma. Kau. 8. 43-44.
2. Geo Dic P. 130. 146–147.
3. TASB XVII, P. 361–ref. by Dey P. 196–197.
4. Hist. Dhs. IV. P. 781.
5. Hist. Geog. P. 111.
6. Sk. Vai. B. M. 8.1.
7. Sk. Ka. 57. 87.
8. Sk. Ka. 20–26 ff.
9. Hist. Dhs. IV P. 782.
10. Sk. Ka. 57–73.

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Nābhitīrtha :—It is one of the sub tīrthas of Vārāṇasī.[1] According to the Sk.P. it is so called because it stands as the navel of the universe.

Nāgeśa Vināyaka—This is one of the temples of Gaṇeśa[2] known as Nāgeśa Vināyaka. It is situated in the vicinity of Uddaṇḍa Muṇḍa Gaṇapati in Vārāṇasī.

Naimiṣakṣetra—According to the Sk.P.[3] the God Maheśvara and the Goddess known as Śārangadhāriṇī stand in the Naimiṣakṣetra. It is also called Naimiṣāraṇyakṣetra.[4] N. L. Dey has identified it with Nimkhāravana or Nimsar. Its distance from the Nimsar station of Oudh and Rohilkhand Railway is very short. Its distance from Sitapur does not exceed twenty miles. Whereas it is situated to the north-west of Lucknow[5], and the distance between them has been found to be fortyfive miles. The word Naimiṣa[6] is derived from Nemi which signifies rim of a wheel. Both, Dr. B. C. Law[7] and N. L. Dey hold identical views regarding the question of its location.

Nāradatīrtha—This is a place of Pilgrimage in Kāśī.[8] It is situated in the vicinity of Tārkṣya tīrtha. This is the place where Nārada had received the instructions on Brahma Vidyā.

Naranārāyaṇa tīrtha—The reservoir known as Naranārāyaṇa[9] tīrtha is situated in front of the temple of Naranārāyaṇa in Vārāṇasī. It is revealed that a man who takes bath in it becomes metamorphosed with Naranārāyaṇa himself.

Nārasiṃhī—The image of the Goddess Nārasiṃhī[10] stands near the temple of God Narasiṃha in Vārāṇasī.

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1. Sk. Ka. 61.151–154.
2. Sk. Ka. 57. 106.
3. Sk. Ma. A. ch. M. U. 2–25.
4. Sk. Vai. Ven. 1. 1; 28.3; Sk. Bra. Se. M. 1. 1; Sk. Ka. 22. 57–58.
5. Geog. Dic. P. 155.
6. Vam. P. 2.8; Br I 1.8; ref. Hist. Dhs. IV 783.
7. Hist. Geog. P. 41.
8. Sk. Ka. 58. 54-46.
9. Sk. Ka. 58. 54.
10. Sk. Ka. 70.31.

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Nara vāsagiri—The Sk.P.[1] has stated that this mountain is situated to the south of Brahmakuṇḍa. It is on this site that mount Meru was set up by the God.

Nārāyaṇāśrama—This is a place of pilgrimage[2] at Badarītīrtha. It is located on mount Gandhamādana. The holy river Gangā is not far off from it. This place is ragarded as the abode of God Nārāyaṇa. Dr. Kane[3] also refers to this holy place in the same way as to its location.

Narmadā tīrtha—This is a shrine situated to the south of Vasiṣṭha Tīrtha[4] in Vārāṇasī. There stands an image of Narmadeśvara at this tīrtha.

Narmadeśa—This is the temple of Lord Śiva known as Naramadeśa[5] situated on the bank of Narmadā tīrtha (D. V.) in Vārāṇasī.

Nikumbheśvara—The phallus of Lord Śiva known as Nikumbheśvara[6] is situated near Caturmukheśvara linga in Vārāṇasī.

Nīlakaṇṭheśvara—The phallus of Nīlakaṇṭheśvara is situated in Vārāṇasī. It is also known as Śaśibhūṣaṇa.[7]

Padmatīrtha—This is a reservoir situated in front of the Gadātīrtha in Vārāṇasī. This place is particularly auspicious for offering libations of water (Tarpaṇa) to the departed ancestors.[8]

Pādodaka tīrtha—The sanctity[9] of this place has been compared with that of Gayātīrtha. This Pādodaka tīrtha is one of the subtīrthas of Vārāṇasī. This is an appropriate place for performing śrāddha and other religious rites associated with it.

Pañcākṣeśa—The great phallus of Pañcākṣeśa stands, in Vārāṇasī.[10] The worship of this God has received unqualified commendation.

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1. Sk. Vai. B. M. 8. 1.
2. Sk. Vai B. M. 2. 31-32.
3. Hist. Dhs. IV P. 785.
4. Sk. Ka 61. 172–173.
5. Sk. Ka. 61. 172–173.
6. Sk. Sk. Ka 55.11.
7. Sk. Ka. 69.60.
8. Sk. Ka. 58. 38.
9. Sk. Ka. 58.21.
10. Sk. Ka. 55. 12.

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Pañcanada tīrtha—The holy shrine known as Pañcanada tīrtha[1] is situated in Vārāṇasī. An immersion in this place puts an end to the possibility of fresh association with this elemental body. According to the Sk. P.[2] there are tīrthas at every step at Vārāṇasī. But none can be placed on equal footing with it.

Pañcaśikheśvara—This is one of the phalli of Lord Śiva situated in Vārāṇasī. To the west of this temple stands a reservoir named *Mārkaṇḍeya*[3] *hrada*. Dr. Kane[4] refers to one pañcaśikhīśvara, locating it at Vārāṇasī. The possibility of their identity can not be ruled out.

Pañcāladeśa—According to the Sk P.[5] there was a king named Puruyaśas, who was the son of the pious king, Bhūriyaśas. The Sk. P. has not provided any other information on Pāñcāladeśa. However, it appears to be reasonable to identify it with modern Rohil Khand. Originally Pāñcāla was the country north and west of modern Delhi. Later on it was divided into two separate units bearing the designation of North and South Pāñcāla. The capital of the former was Ahichatṛa, and that of the latter was Kāmpilya. South Pāñcāla was the kingdom of Rājā Drupada whose daughter Draupadī was married to the five Pāṇḍavas. The area of south Pāñcāla[6] extended from the south bank of the Ganges up to the river Carmaṇvatī or modern Chambal and north Pāñcāla extended from the Ganges to the Himalays. At the time of Buddha Kanauj[7] became the capital of Pāñcāla. Cunningham[8] also holds that Pāñcāla was originally situated to north and west of Delhi. This country, in the opinion of the chinese Pilgrim, was more than 3,0000 li in cercuit and its capital was 17 or 18 li in cercuit. This country yielded grain and had many rare varieties of woods and springs and a genial climate. The people were honest, intelligent and literate.[9]

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1. Sk. Ka. 33. 151–152.
2. Sk. Ka. 59. 118.
3. Sk. Ka. 87.103–104.
4. Hist. Dhs. IV P. 788.
5. Sk. Ayo. Vais. M. 15.2.
6. Geog. Dic. P. 145.
7. Ibid
8. A. G. I. P. 413 (1924 Ed.) ref. B. C. Law P.–63.
9. Hist. Geog. P. 63.

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Pancāsya Vināyaka—This is one of the temples of Gaṇeśa in Vārāṇasī.[1] It is situated to the east of Kūṣmāṇḍa tīrtha.

Pāpamocana tīrtha—The shrine known as Pāpamocana tīrtha is one of the Sub-tīrtha of Ayodhyā. It is situated on the bank of the holy river Sarayū.[2] It stands to the east on Ṛṇamocanatīrtha and the distance measures two hundred Dhanuṣas (350 yards).[3]

Paraśurāma tīrtha—According to the Sk. P.[4] there are thirty holy places known as Paraśurāma tīrtha in Vārāṇasī.

Pāśapāṇi Vināyaka—The temple of the deity Gaṇeśa known as Pāśapāṇi Vināyaka stands towards the north in Kāśī.[5]

Pilipitā tīrtha—This is a shrine situated in Vārāṇasī.[6] There stands the temple of the phallus known as Sumukheśa on the bank of the reservoir.

Piṇḍāraka tīrtha—This is a place of pilgrimage in Ayodhyā.[7] It is situated to the west of Matta Gajendra Kṣetra. A pilgrimage to this place is prescribed during 'Navarātra'.

Piṅgaleśvara—The temple of Pingaleśvara[8] is situated to the north of the great liṅga called Kāleśvara. It is located to the North west of the Ganges in Vārāṇasī. An individual who pays a visit to this sacred place achieves mastery over the science of Prosody (Paingala chanda Śāstra).

Pingalākhyeśa—The phallus of Pingalākhyeśa[9] is said to have been installed by a Gaṇa who bore the name of Pingala. This shrine is situated to the north of Kapardīśa. A mere visit to this God removes all varieties of sin.

Piśācamocana (1)—The reservoir known an piśācamocana is situated near Kapardīsa at Vārāṇasī. A mere bath[10] in it delivers

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1. Sk. Ka. 57. 83.
2. Sk. Vai. Ayo. 2.33.
3. Sk. Vai. Ayo. 2.46.
4. Sk. Ka. 61.208.
5. Sk. Ka. 57.64.
6. Sk. Ka. 55-26.
7. Sk. Vai. Ayo. 10.13.
8. Sk. Ka. 53. 57-58.
9. Sk. Ka. 55. 2-3.
10. Sk. Ka. 54. 74-79.

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one from the possibility of birth in the lower order of existence that is the order of existence of Piśāca and the like.

Piśācamocana (2)—There is another reservoir known as Piśāca-mocana in Ayodhyā, which is located to the east of Gayākūpa. This is an appropriate place for performing obsequial rites. A bath in it removes the fear of birth in a degraded order of life of Piśāca. One is directed to take a bath for this purpose on the 14th day of the second half of Mārgaśīrṣa.[1]

Prayāga—Prayāga is known as the Lord of all tīrthas. The demon named Tripura had practised severe penance here and the creator (Brahmā) was pleased to grant him a boon.[2] Offering of Piṇḍas[3] in this sacred place serves to propitiate the deceased fore-bears. It leads to the attainment of all desired object of human life. The sanctity of this place stands on a par with that of Gayā. Since this holy place (Prayāga) leads to the realization of the four cherished values of human life, they exalted the title of Tīrtha-rāja which has been conferred upon[4] it. Later on it came to be known by the name of Prayāga inasmuch as the Brahmins from the south performed many great sacrifices here (Pra-Yāga). It is evidently identical with the modern town, Allahabad. It has been mentioned by the celebrated chinese Pilgrim Fa Hian who visited India in 414 A.D. At that time it was a part of the kingdom of Kośala.[5]

Priyavrateśvara—The phallus of Lord Śiva known as Priya Vrateśvara Linga[6] is situated in the vicinity of Kapileśa tīrtha in Kāśī. Dr. Kane[7] has located this tīrtha in Vārāṇasī and has referred to the account recorded in the Skanda Purāṇa.

Pulaheśalinga—According to the Sk. P.[8] the temples of Pulaheśa and Pulastyeśa are situated to the west of Svargadvāra in Vārāṇasī.

Pulastyeśa—See Pulaheśa above. It may be identified with Pulastyeśa as referred to by Dr. Kane.

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1. Sk. Vai. Ayo. 9. 12-14.
2. Sk. Vai. Ka. M. 35.34.
3. Sk. Ma. A Ch M.U. 2.22.
4. Sk. Ka. 22. 59-61.
5. N.L. Dey. P. 160.
6. Sk. Ka. 33. 158-159.
7. Hist. Dhs. IV.P. 793.
8. Sk. Ka. 18.18-19.

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Raibhyāśrama—The Sk.P.[1] has stated that this sacred place is situated in the vicinity of the Himalayas. Dr. Law[2] is inclined to hold that it was situated at Kubjāmra at a short distance to the north of Haradvāra or Haridvāra. N.L. Dey[3] has observed that it was the hermitage of the sage Raibhya. And this fact is corroborated by the significant name of Raibhya-Āśrama. As regards the question of identification of this place B.C. Law subscribed to the view set forth by N.L. Dey without making any acknowledgment.

Rajaputra Vināyaka -- This is one of the sacred temples of Vināyaka in Vārāṇasī.[4] It is situated to the south west of the Kharvākhya tīrtha.

Ratikuṇḍa—The holy reservoir known as Ratikuṇḍa[5] is located on the western bank of Ghoṣārka tīrtha in Ayodhyā. A bath in this reservoir has received unqualified laudation from the Skanda Purāṇa.

Ratneśvara Linga—According to the Sk. P.[6] this is one of the Phalli of Lord Śiva in Kāśī. Dr. Kane[7] refers to it as being located in Vārāṇasī. A mere visit to this sacred place (phallus) has been extremely eulogised in the Skanda Purāṇa.[8]

Ṛṇamocana Tīrtha—(a) The sacred place known as Ṛṇamocana[9] is a reservoir situated in Vārāṇasī. It is so called because the person who takes bath in it, is released from all the three debts. These three debts referred to are the Devaṛṇa, Pitṛṛṇa, Mātṛṛṇa: Dr. Kane also agrees with the Sk. P. in this regard. (b) According to the Sk. P. there is another tīrtha of this very name which is situated in Ayodhyā, on the bank of the holy river Sarayū.[10] It is further mentioned that it stands at the distance of 700 Dhanuṣas

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1. Sk. Vai. Ayo. 7.88.
2. Hist. Geog. P. 119.
3. Geog. Dic. P. 165.
4. Sk. Ka. 57, 76.
5. Sk. Vai. Ayo. 8.1-2.
6. Sk. Ka. 33. 165.
7. Hist Dhs. IV. P. 795.
8. Sk. Ka. 68. 216.
9. Sk. Ka. 33. 117.
10. Sk. Vai. Ayo. 2.22-24.

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i.e. 1225 yadrs from Brahmakuṇḍa towards the north east on the bank of the river Sarayū. In connection with his pilgrimage the great sage Lomaṣa is said to have taken bath in this shrine. Dr. Kane[1] however is reluctant to lend his support to this view.

Ṛṣabha (mount)—The name of the mount Ṛṣabha[2] is found in the Sk. P. but as to its location there is no clear description in this Purāṇa. However, according to the Mahābhārata (Vana P., ch. 85) it is located in Pāṇḍya and the hills are locally known as Varāha Parvata. N.L. Dey identifies it with the Palni hills in Madurā which form the northern portion of the Malaya mountain.[3] Dr. Kane[4] also refers to Dey in this regard, but the reference seems to be wrong, which may be the mistake of the Press and not of the Learned author. (Dey Page 119 mentioned here by Dr. Kane should have been Dey. P. 169).

Rudra daivatyakuṇḍa—The three shrines namely Brahmakuṇḍa, vaiṣṇava kuṇḍa and Rudradaivatya kuṇḍa are situated in Madhupurī i.e. Mathurā. A bath in these reservoirs during the month of Mārgaśīrṣa is highly efficacious.[5]

Rudreśvara Linga—The temple of Lord Śiva known as Rudreśvara is situated near the temple of Tripureśa in Vārāṇasī.[6]

Rukmiṇīkuṇḍa—According to the Sk. P.[7] the holy place named Rukminīkuṇḍa stands to the south of Bṛhaspatikuṇḍa in Ayodhyā. It is said to have been built by Rukmiṇī, the beloved consort of Lord Kṛṣṇa. In order to make it more important Lord Viṣṇu himself resides in the water of this reservoir. Dr. Kane[8] refers to a tīrtha of this name locating it in Gayā and it cannot therefore be identical with that of the Skanda Purāṇa.

Sagarakuṇḍa—The holy place, Sagarakuṇḍa stands in the vicinity of Vasiṣṭha Kuṇḍa in Ayodhyā. It is stated in the Sk. P.

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1. Hist. Dhs. IV. P. 796.
2. Sk. Ma. Ke. 27.15.
3. Geog. Dic. P. 169.
4. Hist. Dhs. IV. P. 796.
5. Sk. Vai. Ma. 17. 53-55.
6. Sk. Ka. 69.91.
7. Sk. Vai. Ayo. 7.20-21.
8. Hist. Dhs. IV. P. 797.

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that a person desirous of having a son is suggested to have a bath in this reservoir specially on the 15th day of the second half of Āśvina,[1] and one who takes his bath in this famous reservoir, gets all his desires fulfilled.

Sahasradhārātīrtha—This is a place of Pilgrimage on the bank of the river Sarayū in Ayodhyā. It was this place where Lakṣmaṇa gave up his life and attained the world of serpent (i.e. Śeṣa) through Yoga, by the order of Rāma.[2] The area[3] of this holy place, as recorded in the Sk. P. is 43¾ yards. This is a proper place for taking bath, offering gifts and performance of Śrāddhas.

Śaileśvaralinga—This is a phallus of Lord Śiva in Vārāṇasī.[4] Dr. Kane[5] refers to it and agrees with the Sk. P. as regards its location.

Śaṅkhatīrtha—According to the Sk. P.[6] the shrine known as Śankhatīrtha is situated to the south of Kṣīrābdhitīrtha in Vārāṇasī. This is a fit place for offering oblation to the forefathers. It is not identical with Śankhatīrtha as referred to by Dr. Kane.[7]

Śaṅkukarṇeśvara—The phallus of Śaṅku-Karṇeśvara[8] is situated on the north west of the Lord Viśveśvara in Vārāṇasī. It was worshipped by the Gaṇa named Sankukarṇa and it is named so. According to the Liṅga Purāṇa[9] it stands on the southern boundary of Vārāṇasī.

Saptapurī—According to the Sk. P.[10] the sacred places named Kāśī, Kāntī, Māyā, Ayodhyā, Dvārāvatī, Mathurā, and Avantikā are known as Saptapurī or the seven cities which guarantee salvation, and Dey[11] has accordingly mentioned the names of all the

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1. Sk. Vai. Ayo. 7.77.
2. Sk. Vai. Ayo. 2.44-45.
3. Sk. Vai. Ayo. 2.66.
4. Sk. Ka. 33.135.
5. Hist. Dhs. IV. P. 798.
6. Sk. Ka. 58.35.
7. Hist. Dhs. IV. P. 800.
8. Sk. Ka. 53.28.
9. Liṅga P. I. 92.135-ref. Hist. Dhs. IV P. 800
10. Sk. Ka. 6. 68.
11. Geog. Dic. P. 179.

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seven tīrthas as Sapta Mokṣadāpuris or the seven cities confering salvation on the citizens:

Sarayū—According to the Sk. P.[1] the sacred place Ayodhyā is situated on the bank of the river Sarayū. So many ascetics or sages reside on the bank of this river. It mixes with the holy river, Ghargara i. e. Ghaggara. It is further revealed in the Sk. P. that this holy river, Sarayū took its rise from the left toe of Lord Viṣṇu. A bath in these two rivers removes all kinds of sins such as *Bramahatyā* or killing of a Brāhmaṇa. It is evident from the text of the Sk. P. that the sacred river Sarayū rises from Mānasa i. e. Mānasarovara. N. L. Dey[2] identifies it with the Ghāgrā or Gogrā in Audh. He says that it rises in the mountains of Kumaun and after its junction with the river Kali, it is called the Sarayū, the Ghagara or the Devā. According to the Mbh.[3] also it issues from the Mānasa sarovara. The Tīrtha-Prakāśa[4] agrees that it rises from the left toe of Viṣṇu and is joined by Ghargarā. Some scholars[5] are of the opinion that it is the same as the Ghargharā. It finds mention in the Ṛgveda[6] also. It is identical with the Sarabos of Ptolemy.[7] It joins the Ganges in the district of Chapra in Bihar. According to the Rāmāyaṇa[8] the river Sarayū is situated at a distance of half a *yojana* from the city of of Ayodhyā. It is noteworthy that the Sarayū and the Ghargharā are two distinct rivers according to the Sk. P., and one and the same as observed by other scholars.

Sarayū-Ghagharā-Saṅgama—This is the conflunce of the sacred rivers the Sarayū and the Ghargharā. In the light of the Sk. P. there are innumerable sacred places or tīrthas at the conflunce of these rivers. A bath in this conflunce enables one to gain the company of the Gods Brahmā, Viṣṇū and Maheśvara.[9]

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1. Sk. Vai. Ayo. 1. 30-45.
2. Geog. Dic. P. 181-182.
3. Mbh. Anu. Ch. 155-ref. Dey P. 181-182.
4. ref. by Hist. Dhs. IV. P. 803.
5. Hist. Dhs. P. 803.
6. Ṛgveda IV. 30.18; X. 64.9; V. 53.9—ref. Law P. 120.
7. Hist. Geog. P. 120.
8. Rāma. U. Kā. Sarga 123 V 1—ref-by Law P. 121.
9. Sk. Vai. Ayo 6. 79-81.

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Śaukara Kuṇḍa—According to the Sk. P.[1] Śaukara seems to be a reservoir in Badarikāśrama and a bath in it removes the sins of seven births.

Śeśatīrtha—This is a place of pilgrimage situated in the vicinity of Śeṣamādhava in Vārāṇasī. Offering of oblations to the forefathers in this place is very efficacious.[2] Dr. Kane's[3] Śeṣatīrtha is, however, not identical with it.

Siddhīśvara Liṅga—The temple of Siddhīśvara[4] is situated near the temple of Maṇḍalīśa in Vārāṇāṣī. Dr. Kane[5] refers to one Siddheśvara in Vārāṇasī which may not be the same.

Siddhivināyaka—According to the Sk. P. this is one of the eight Vināyakas in Vārāṇasī. It is situated to west of Yama tīrtha in the western part of this holy place (Kāśī). It has been established in order to protect this Kṣetra.[6]

Siṃhatuṇḍa Vināyaka—The temple of the dicty Gaṇeśa known as Simhatuṇḍa Vināyaka is situated to the south of Ekadaśanatīrtha in Vārāṇasī.[7]

Sītākuṇḍa :—The only shrine named Sītākuṇḍa is situated in Ayodhyā. It is said to have been built by Sitā herself and Rāma showered his blessings on it.[8] It may not be identical with the Sitakuṇḍa referred to by Dr. Law.[9] The temple[10] of Sri Dugdhesvara stands near it.

Śrīkuṇḍa :—According to the Sk. P.[11] the reservoir named Śrīkuṇḍa is situated adjacent to the temple of Mahālakṣmī which is close to Śrīkaṇṭhalinga in Vārāṇasī. Now it is called Lakṣmīkuṇḍa[12] also.

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1. Sk. Vai B. M. I. 48-49.
2. Sk. Ka. 58.59.
3. Hist Dhs. IV P. 804.
4. Sk. Ka. 97. 100.
5. Hist Dhs. IV. P. 804.
6. Sk. Ka. 57. 66-67.
7. Sk. Ka. 57.90.
8. Sk. Vai. Ayo. 6.1.
9. Hist Geog. P. 260-261.
10. Sk. Vai. Ayo. 9.39.
11. Sk. Ka. 70. 63-64.
12. Hist. Dhs. IV P. 806.

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Śrīliṅga :—The temple of this Linga is Located near Isānatīrtha in Vārāṇasī. It is a fit place for offering gifts.[1]

Sthāṇuliṅga or Sthūlakṛṇeśvara Liṅga :—This is one of the Lingas in Vārāṇasī. Only the worship of this linga destroys all sins.[2]

Sugrīvatīrtha :—The reservoir made by Sugrīva in Ayodhyā[3] near Dugdheśvara tīrtha is known as Sugrīvatīrtha. A bath in this shrine and worship of Lord Rāma here are very efficacious from a religious point of view.

Sukeseśvara Linga :—The temple of Sukesśvara is situated in Harikeśavavana in Vārāṇasī. Worshipping this linga one enjoys release from rebirth.

Śukreśvaralinga—It founds mention in several Purāṇas.[5] As to its location in Vārāṇasī all of them are unanimous. It is situated close to Ratneśvara tīrtha in Vārāṇasī.

Sūkṣmeśvara—It is also known as Sūkṣmeśa linga. It is situated near Vikaṭadvija Gaṇeśa in Vārāṇasī. This linga came from Āmra'akeśvara[6] kṣetra.

Śūlaṭankamaheśvara—The God named Śūlaṭankamaheśvara came from Prayāga with Tīrtharāja and settled in Vārāṇasī.

Sumukheśa Linga—The great linga established by the Gaṇa[8] named Sumukha is called Sumakheśalinga. It stands fronting the west. A visit to this holy place makes one sinless.

Supārśva Parvata—According to the Sk. P. this is one of those mountains which stand around the mount Meru. The mount Supārśva is situated to the north of Meru.[9] Dr. Kane[10] refers to the Padma Purāṇa regarding the mention of one Supārsva and he

1. Sk. Ka. 33. 43.
2. Sk. Ka. 53. 123.
3. Sk. Vai. Ayo. 8. 75-76.
4. Sk. Ka. 53. 126.
5. K.I. 35-15 L.I. 92.93. ref. by Hist. Dhs. IV. P. 808.
6. Sk. Ka. 69. 69-71.
7. Sk. Ka. 69.39.
8. Sk. Ka. 55.25.
9. Sk. Ma. Kau. 37.33-34.
10. P. VI, 129. 16. ref. by Hist. Dhs. IV. P. 809.

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mentions the name in the list of sacred places[1], without going in for any detailed account of it.

Svapneśvara Linga—According to Sk.[2] P. the temples of the God Svapneśvara and the Goddess Svapneśvarī stand at the confluence of the river Asi in Vārāṇasī.

Svapneśvari devī—The temple of the Goddess known as Svapneśvarī devī is situated in Vārāṇasī. The Goddess predicts the future of the devotees in dreams.[3]

Svargadvāra tīrtha—This is a place of Pilgrimage in Ayodhyā. It extends from the Sahasradhārā to the bank of the holy river Sarayū. The area of this sacred place is 636 Dhanuṣas. There is a reservoir a dip wherein confers merit on the pilgrims. This reservoir is very efficacious. It is fit for taking bath and cuting hairs here. The Sk. P.[4] lays down clearly that this is one of the holy places the like of which there are few anywhere at any time. Dr. Kane[5] also refers to one Svargadvāra but locates it elsewhere and says nothing of its location in or near Ayodhyā.

Śvetagiri—According to the Sk. P.[6] Śvetagiri is situated to the north of mount Meru. Dr. Kane[7] thinks it to be the eastern part of the mountain. N. L. Dey, however, refers to Śvetagiri identifying it with the portion of the Himalyas to the east of Tibet.[8] Dr. B. C. Law[9] also accepts this position.

Tālajangheśvara—The temple of Tālajangheśvara[10] stands to the south of Sangameśvara in Vārāṇasī. A mere salutation to this goddess removes all troubles.

Tamasā—The name of the holy river Tamasā occurs in the

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1. Hist. Dhs. IV. P. 809.
2. Sk. Ka. 70.93 and 97.
3. Sk. Ka. 70. 92.
4. Sk. Vai. Ayo. 3. 6-7.
5. Hist. Dhs. IV P. 811.
6. Sk. Ma. Kau. 37. 41-42.
7. Hist. Dhs. IV. P. 811.
8. Geog. Dic· P. 200.
9. Hist. Geog. P. 129.
10. Sk. Ka. 70. 77.

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Sk.P.[1] in connection with the description of sub-tīrthas of Ayodhyā. It is situated in the south of Mānasatīrtha in Ayodhyā. On the bank of the Tamasā there exists the hermitage of Māṇḍavyamuni. This is a wonderful place full of beautiful trees. The forest where-from the river rises is very sacred and a mere visit to this spot is highly recommended.[2] On the east of this place stands the holy cottage of Gautama, and the hermitages of Cyavana and Parāsara. So many shrines are there on the bank of this river[3]. N.L Dey[4] has rightly identified it with the river Tonse, a branch of the Sarayū in Oudh, which flows through Azamgarh, and falls into the Ganges near Ballia. It flows 12 miles to the west of the Sarayū. According to him the name of Tamasā is properly applied to the united stream of the Madhu and the Bisvi from their confluence at Dhoti, Dr. Law[5] also quotes that the Tamasā or the east Tonse has its origin in Fyzabad, and it joins the Ganges to the west of Ballia after flowing through Azamgarh. The bank of this river was crowded with ascetics. The south Tonse flows north east from the mount Ṛksa[6] to fall into the Ganges below Allahabad. It is fed by two tributaries on the left and by two on the right. Dr. Kane[7] says that the river Tamasā is identical with the modern Tonse flowing 12 miles west of the Sarayū and falling into the Ganges. The name occurs in association with the rivers that take their rise from the Ṛkṣapāda[8] mountain. It is said to have come down from the body of Rudra himself. N.L. Dey[9] identifies it with the river Tonse, a branch of the Sarayū in Audh, whose course has been described above. Further he says that it is the river Tonse in Reva in the certral Provinces. It may be identified with the south Tonse, as mentioned by Dr. Law[10] which flows north-east from the Ṛkṣa mountain to fall into the

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1. Sk. Vai. Ayo. 9. 19-20.
2. Sk. Vai. Ayo. 9. 21-24.
3. Sk. Vai. Ayo. 9. 33-35.
4. Geog. Dic. P. 202.
5. Hist. Geog. P. 131.
6. Hist. Geog. P. 131.
7. Hist. Dhs. IV. p. 812.
8. Sk. Ava. Reva. 4. 468.
9. Geog. Dic. p. 202
10. Hist. Geog. p. 131.

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Ganges below Allahabad. It is fed by two tributaries on the left and by two on the right.

Tamsa Varāha—It is one of the sub-tīrthas of Vārāṇasī.[1] This image is said to have been brought here from Tāmradvīpa. It is situated to the south of Bhavatīrtha.

Tāraka Kṣetra—According to the Sk. P.[2] this is a place of pilgrimage situated in Vārāṇasī. It had been in existence even when the Ganges and Kāśī did not come here. It was found out by the Lord Omkāra of Amarakaṇṭaka.

Tārakeśvara Linga—The Sk. P.[3] reveals that the Tārakeśvara Linga is situated in front of the Jñāna vāpī in Vārāṇasī. It is said to have come from the Sky. The Linga Purāṇa[4] also refers to this Linga and states that it is the same as the Sk. P.

Tārkṣya-tīrtha—This holy place is situated in the vicinity of Tārkṣya keśava[5] in Vārāṇasī. There is a reservoir, a bath wherein guarantees release from this universe.

Tilodakī Sara—According to the Sk. P. the Tilodakī is a river which mingles with the Sarayū and their confluence is highly auspicious.

Trimukha Vighneśa—The temple of Trimukha vighneśa is situated on the north east of the temple of Śālakaṭankaṭa in Vārāṇasī.[7]

Tripureśa Linga—The phallus of Tripureśa is situated in Vārāṇasī. In front of this Linga stands a reservoir (Kuṇḍa) which was erected by Tripura.[8]

Trisandhyamtīrtha :—This shrine[9] is situated to the east of Trisandhīśvara Linga in Vārāṇasī. A bath in this reservior and performance of prayer here are very meritorious. The M. P.[10] also

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1. Sk. Ka. 61. 202.
2. Sk. Ka. 69. 166-169.
3. Sk. Ka. 69. 153.
4. Hist. Dhs. P. 812.
5. Sk. Ka. 58. 44.
6. Sk. Vai. Ayo. 5. 19-20.
7. Sk. Ka. 57. 82.
8. Sk. Ka. 33. 138.
9. Sk. Ka. 61. 173-174.
10. Matsya Purāṇa 22.45—ref. Hist. Dhs. IV. P. 814.

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refers to this holy place and mentions that it is sacred to the forefathers or the Pitṛs.

Tripurāntaka :—It is situated to the west of Viśveśaliṅga in Vārāṇasī. Dr. Kane[1] refers to one Tripurāntaka which does not seem to be identical with it since he locates it on Srī Parvata.

Triveṇīkuṇḍa :—This shrine with a reservoir is situated in Badarikāśrama[2]. A bath in it in the month of Māgha generates merit, and it is suggested, in eulogy of this place, that it is more fruitful than the Lord Badarī himself.

Trivikrama :—The temple of Lord Śiva known as Trivikrama[3] is situated to the north of Trilocana tīrtha in Kāśī. The worshipper of this God is blessed with wealth.

Triyambaka :—According to the Skanda Purāṇa[4] the temple of the God named Triyambaka is situated on Brahmagiri. N. L. Dey[5] refers to it and says that it is located at a distance of 20 miles from Nāsik. It is a celebrated place of Pilgrimage.

Tryambakatīrtha—This is a place of pilgrimage in Kāśī.[6] The temple of the God named Tryambaka is situated to the east of Trimukhalinga in Vārāṇasī. It is said to have come from Trisāndhya Kṣetra.

Uddālakatīrtha—It is situated near Uddālakeśvara[7] in Vārāṇsī. To the south of this tīrtha stands the Yama-daṅṣṭratīrtha. Dr. Kane[8] endorses this position and locates Uddālakeśvara in Vārāṇasī.

Uddaṇḍavināyaka—This temple of Gajānana who is also known as Uddaṇḍa stands to the north west of this region,[8] which is here in Vārāṇasī. This Lord Uddaṇḍa is ever vigilant and careful for the removal of all that troubles his devotees.

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1. Hist. Dhs. IV. P. 813.
2. Sk. Vai. B. M. 1. 51.
3. Sk. Ka. 61.200.
4. Sk. Ma. Ke. 7.32.
5. Geog. Dic. P. 207.
6. Sk. Ka. 69. 79.
7. Sk. Ka. 70. 78-79.
8. Hist. Dhs. IV. P. 815.
9. Sk. Ka. 57. 63.

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Ugralinga—This linga is said to have come from Kanakhala tīrtha. Seeing this image one becomes free from the greatest sins. It is situated to the east of Arka Vināyaka.

Ugreśvara—The great phallus name[1] Ugreśvara is situated to the east of Lakṣmīśa or the Lord of Lakṣmī in Vārāṇasī. To the south of this liṅga there is a kuṇḍa or reservoir known as Ugra-kuṇḍa.[2]

Ugrakunda—See Ugreśvara above.

Urvaśīkuṇḍa—According to the Sk. P.[3] this reservoir is situated on Nārāyaṇagiri (Q V). One who takes bath in this reservoir attains Urvaśī loka. The pilgrim is instructed to stay here for one day.[4] The other Purāṇas[5] also refer to this Urvaśīkuṇḍa but locate it in Badarī. According to the Sk. P.[6] there is another kuṇḍa of this very name (i. e. Urvaśīkuṇḍa). It is situated to the east of Yoginī-kuṇḍa in Ayodhyā.

Uttarārka—This is the temple of the Sun God in Vārāṇasī.[7] It is situated at the Arkakuṇḍa. According to the Sk. P. it always protects Kāśī, the holy place of Pilgrimage.

Vaikuṇṭhamādhava—The temple of Vaikuṇṭhamādhava is situated to the east of Vairocaneśvaratīrtha in Vārāṇasī.[8]

Vainateyaśilā—According to the Sk. P, it is a place of Pilgrimage in Badarī.[9] It is a stone of the Gandhamādana mountain situated to the south of this place. It is this stone where it is stated in the Sk. P. that Vainateya i.e. Garuḍa observed penance for being the conveyance of Lord Viṣṇu.

Vaiṣṇavakuṇḍa—It is one of the three important reservoirs in Madhupurī[10] (i. e. Mathurā):

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1. Sk. Ka. 69. 97-93.
2. Sk. Ka. 97. 113-114.
3. Sk: Vai. B. M. 758-69.
4. Sk. Vai. B. M. 7. 75-76.
5. Var. 141. 51-64 N. II. 67. 65. ref Hist. Dhs. IV P. 815.
6. Sk. Vai. Ayo. 7. 85.
7. Sk· Ka. 47. 1-2
8. Sk. Ka. 61. 184.
9. Sk. Vai. B. M. 4. 1-3
10. Sk. Vai. Ma. M. 17. 53-54.

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Vāmanatīrtha—The Vāmana tīrtha[1] is situated to the east of Vāmanakeśava in Vārāṇasī. Dr. Kane's[2] Vāmana tīrtha is not identical with it.

Varāhagiri—It finds mention in the Sk. P.[3] but its location has not been definitely stated therein. However, it may be identical with the Varāha Parvata of N. L. Dey,[4] which has been identified with a hill near Baramuta in Kasmira. Dr. Kane[5] is also inclined to accept this position of N. L. Dey.

Varāha Kṣetra—The description of this holy place in the Sk. P.[6] seems vague and it is very difficult to ascertain its location. However, N. L. Dey[7] has identified it with Barmula in Kasmira on the right bank of the Jhelam, where Lord Viṣṇu is said to have incarnated as Varāha (Boar). Dr. Kane[8] asserts that it is on the right bank of the western entrance to the Kashmir valley and is a sacred spot.

Vārāṇasī—It is known as Kāśī and Avimukta also (Q. V.).

Varaṇā—The holy river Varaṇā[9] is situated in Vārāṇasī. On the bank of this river stand the images of Kratvīśvara and Vasiṣṭheśvara.

VaruṇeśaLinga—The temple of Varuṇeśa[10] is situated to the South west of Maṇikarṇikā in Kāśī. Dr Kane[11] refers to it simply as being in Vārāṇasī.

Vasiṣṭhatīrtha—(a) The reservoir named Vasiṣṭha[12] is situated near Vasiṣṭheśa in Vārāṇasī, a tarpaṇa wherein is very efficacious. Dr. Kane[13] refers to one Vasiṣṭhatīrtha but he is silent about its

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1. Sk. Ka. 58. 53.
2. Hist. Dhs. IV P. 117.
3. Sk. Ma. Kau. 47. 29.
4. Geog. Dic. P. 23.
5. Hist. Dhs. IV. P. 818.
6. Sk. Vai. Ka. M. 4. 29.
7. Geog. Dic. P. 23.
8. Hist Dhs. IV, P. 818.
9. Sk. Ka. 18. 21.
10. Sk. Ka. 12. 97.
11. Hist. Dhs. IV P. 818.
12. Sk. Ka. 61. 166.
13. Hist. Dhs. IV. P. 819.

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situation. (b) Another reservoir of this very name is situated to the north of Śoṇādri.[1] Accordind to the Sk. P. Ṛṣi Vasiṣṭha used to come here from Meru in the month of Āśvina in order to worship Śoṇādrīśa. Dr. Kane[3] refers to one Vasiṣṭhatīrtha but he is silent as regards its location. (c) According to the Sk. P.[4] there is another Vasiṣṭha Kuṇḍa which is situated at Ayodhyā. Here it stands to the north of Dhanayakṣatīrtha. The image of Vāmadeva is also situated close to it. Both of them are to be worshipped.

Vasiṣṭheśvara or Vasiṣṭheśa linga—According to the Sk. P.[5] it is situated on the bank of the Varaṇā. It may be identified with Vasiṣṭheśa of Dr. Kane.[6]

Vāyutīrtha—According to the Sk. P. Vāyutīrtha is situated to the north. west of Śoṇa mountain. Marut (Vāyu) is said to have taken a bath in this reservoir. It is also known as Vāyavīyatīrtha.[7] Dr. Kane[8] also refers to Vāyutīrtha placing it at three different place but he is silent about its location as mentioned in the Sk. P. Hence it does not seem identical.

Vibhīṣaṇa Sara—This holy reservoir is situated to the west of Hanumatkuṇḍa in Ayodhyā.[9]

Vidāranarasiṁhatīrtha—According to the Sk. P. This shrine is situated near the Yajñavarāhatīrtha in Vārāṇasī. A bath in this reservoir annihilates all sins of previous births. The water of this shrine is very clear.

Vidīśvara—It finds mention in the Sk. P.[11] in connection with the description of the sub-tīrthas of Vārāṇasī. The Linga[12] Purāṇa also refers to it and agrees with the Sk, P. as to its location.

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1. Sk. Ma. A ch. P. 6. 103-104.
2. Hist. Dhs. IV P. 818.
3. Sk. Vai. Ayo. 7. 69-72.
4. Sk. Ka. 18. 21.
5. Hist. Dhs. IV. P. 819.
6. Sk. Ma. A ch P. 6. 92.
7. Sk. Ma. A ch. P. 7. 29.
8. Hist. Dhs. IV. P. 819.
9. Sk. Vai. Ayo. 8. 77-78.
10. Sk. Ka. 58. 66.
11. Sk: Ka. 70-46.
12. Ref. by Hist. Dhs. IV. P. 820.

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Vighneśa or Vighneśvara—The temple of Vighneśa or Vighneśvara[1] is situated in Ayodhyā towards the western portion. A mere visit to this image removes all troubles.

Vimalāditya—The temple of Vimalāditya[2] stands at Harikeśavana in Vārāṇasī.

Vimaleśvara—According to the Sk. P.[3] the phallus of Lord Siva known as Vimaleśvara is situated to the west of Svarlīnatīrtha in Vārāṇasi. This Linga is said to have come from Visvasthāna.

It may be identical with Vimaleśa of Dr. Kane.[4]

Vipula Parvata—It finds mention in the Sk. P: according to which it is situated to the west of mount Meru.[5] Aśvattha is abundantly found here. It is further revealed that on the peak of this mountain stands a forest which is known as Vibhrājavana.[7]

Vīramādhava :—The image of Vīramādhava is situated to the west of Vrīeśa in Vārāṇasī.

Viśālākṣī :—The temple of the Goddess Viśālākṣī[9] is situated in Vārāṇasī. Here stands a reservoir known as Viśālākṣī. A bath in this shrine and worship of the Goddess bestow much wealth. It finds mention in the Liṅga[10] Purāṇa also.

Viṣṇu Kāñcī :—According to the Sk. P.[11] there are two Kāñcīs namely Viṣṇu Kāñcī and Śiva Kāñcī. In Viṣṇu Kāñcī resides Hari and in Śiva Kāñcī, Śiva. Dr. Kane[12] referring to the Padma Purāṇa mentions Viṣṇu Kāñcī but says nothing more than this in this regard.

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1. Sk. Vai. Ayo. 10. 16-17.
2. Sk. Ka. 51-83.
3. Sk. Ka. 69. 24.
4. Hist. Dhs. IV P. 821.
5. Sk. Ma. Kau. 37. 34.
6. Sk. Ma. Kau. 37. 35.
7. Sk. Ma. Kau. 37. 36-37.
8. Sk. Ka. 61. 185.
9. Sk. Ka. 70. 4-5.
10. Ref. by. Hist. Dhs. IV. P. 822.
11. Sk. Vai. B. M. 1. 42.
12. Padma Purāṇa VI. 204. 30. —Hist. Dhs. IV. P. 822.

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Sri Sri Anandamayee Ashram
BANARAS

Viṣṇu Tīrtha :—This shrine is situated near Nandī[1] tīrtha. In the vicinity of this tīrtha stands the image of God Viṣṇu which is located to the south of Viśveśa. Dr. Kane's Viṣṇu tīrtha is not identical with it.

Viśrānti tīrtha :—This is one of the sub-tīrthas of Badarī.[3] It is fit for offering, 'tila' to the fore fathers. A bath in this shrine destroys all sins. Dr. Kane's Viśrānti tīrtha is different from this.

Viśveśvara :—This is the temple of Lord Viśvanātha[4] in Kāśī. Dr. Kane[5] mentions that it is one of the five liṅgas in Vārāṇasī. It finds mention in several Purāṇas.[6]

Viṭaṅka Narasiṁha :—The temple of Viṭaṅka Narasiṁha is situated near the temple of Nīla Kaṇṭha in Vārāṇasī[7].

Viyadgaṅgā tīrtha :—According to the Sk. P.[8] it is one of the seven important shrines on Nārāyaṇa giri which has been identified with Veṅkaṭācala (q. V).

Vṛddhāditya :—The name occurs in connection with the description[9] of subtīrthas of Vārāṇasī.

Vṛndāraṇya :—According to the Sk. P.[10] Vṛndāraṇya is situated not far from Govardhana in Mathurā. Dr. Kane[11] also refers to it and says that it is the last of the twelve forests of Mathurā. This was the place where Vṛndā (one of the sixteen names of Rādhā) gave up her mortal body.[12] N. L. Dey[13] is of the opinion that the

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1. Sk. Ka. 61. 144.
2. Sk. Ka. 61. 145.
3. Hist. Dhs. IV. P. 822-823,
4. Sk. Ma. Kc. 7. 31.
5. Hist. Dhs. IV. P. 823.
6. K. I. 32. 12
   K. II. 41. 59
   P. I. 34. 10
   N. II. 51, 4
   —Ref. by Hist. Dhs. IV. P. 823.
7. Sk. Ka. 61. 197.
8. Sk. Vai Ven. 1. 51-52.
9. Sk. Ka. 51.27.
10. Sk. Vai. B. M. 2. 30.
11. Hist. Dhs. IV. P. 8. 24.
12. Ibid.
13. Geog. Dic. P. 41-42.

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identification of modern Vṛndāvana with the Vṛndāvana of the Purāṇas is extremely doubtful. Because, firstly, modern Vṛndāvana is 6 miles from Mathurā, whereas it took Akrūra the whole day from sunrise to sunset to drive from Vṛndāvana to Mathurā in a car down by swift horses[1]. Secondly Vṛndāvana does not contain any mountain, whereas ancient Vṛndāvana is described as mountainous.[2] Thirdly ancient Vṛndāvana and Mathurā seem to have been situated on the opposite sides of the Yamunā.[3] Dr. Law[4] says this is a place of Hindu pilgrimage situated 6 miles to the north of Mathurā.

Vṛṣeśa :—The image of Vṛṣeśa[5] is situated near Bāṇeśvara in Vārāṇasī.

Yajña Varāha :—The shrine Yajña Varāha is one of the subtīrthas of Vārāṇasī. A bath in this reservoir gives the result of Rājasūya sacrifice.[6]

Yajñeśvara Liṅga :—It is one of the important lingas in Vārāṇasī. It is said to have come from Sthaleśvara.[7]

Yamāditya :—It is one of the 12 Ādityas[8] in Vārāṇasī. The temple of Yamāditya is situated to the west of Yameśa and to the east of Viśveśa in Vārāṇasī. A mere visit to this image is highly efficacious.

Yamunā :—The holy river Yamunā is situated in Mathurā. Radhā and Dāmodara took bath in this river in Kārtika. It finds

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1. Ibid.
2. Bhāg. P. X., XI.
3. Viṣṇu P. Pt. V. Ch. 18
   Bhāg. Pt. X Ch. 39
   } — ref. by Dey P. 41-42
4. Hist. Geog. P. 135.
5. Sk. Ka. 69. 92.
6. Sk. Ka. 58. 55.
7. Sk. Ka. 69. 83.
8. Sk. Ka. 51. 106.
9. Sk. Vai. Ka. M. 4, 31-33.

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mention in the Ṛgveda[1] also. It is known as Yen-mok-na to the Chinese.[2]

Yavana deśa :—According to the Sk. P.[3] the Yavanadeśa comprised of forty thousand villages. Besides this, no more descriptions about this country are found in the Sk. P. N. L. Dey[4] refers to one Yavana Nagara and identifies it with Junagad in Gujarat. He further mentions one Yavanapura[5] which he has identified with Jaunpur, 40 miles from Vārāṇasī, the capital of an independent Mohamedan Kingdom. According to Dr. Law[6] the Yonas or Yavanas were the Greeks on the north western frontier. Sugrīva, in the Kiṣkindhākāṇḍa (IV. 43. 11-12) places the country of the Yavanas and the cities of the Śakas between the countries of the Kurus and Madras and the Himalayas.

Yoginīkuṇḍa :—The holy shrine[7] named Yogīnīkuṇḍa is situated to the south west of Sāgara tīrtha in Ayodhyā. According to the Sk. P. 64 Yoginīs reside in the water of this reservoir.

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1. Ṛg. V. 52. 17
   VII. 18. 19
   X. 75.5
   —Ref. in Hist. Dhs. IV. P. 824.
2. Hist. Geog. P. 136.
3. Sk. Ma. Kau. 39. 161.
4. Geog. Dic. P. 215.
5. Ibid. Page 216.
6. Hist. Geog. P. 136.
7. Sk. Vai. Ayo. 7. 81–83.

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Note

A MUKUNDAMĀLĀ-VERSE IN THE PURĀṆAS

In my article on the *Vāmana Purāṇa* in this Bulletin IV. 1 (Jan. 62. pp. 184-192), I pointed out at the close of the article (p. 192) that a verse from the well known *Stotra Mukundamālā* of Kulaśekhara, *Bhavajaladhigatānām* etc. (11th; 9th in the Annamalai University edition with Rāghavānanda's commentary) is found in the *Vāmana Purāṇa*, ch. 94, beginning of Prahlāda's teaching.

Strangely this same verse is found also in the *Skānda, Āvantya-khaṇḍa*, Revā section, at the end of the teachings of Mārkaṇḍeya on the greatness of devotion to Viṣṇu, ch. 193, śl. 71 (the last verse).

—V. Raghavan

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OBITUARY

Dr. A. D. Pusalker

The Purāṇa Department of the All-India Kashiraj Trust is extremely grieved at the demise of Dr. A. D. Pusalker on 6 June, 1973 in Bombay at the age of 68. In the death of Dr. Pusalker the world of Indology has lost a reputed Indologist, a great scholar of ancient Indian history and culture, and above all a renowned Paurāṇika. His book *Studies in the Epics and Purāṇas* serves a valuable introductory handbook for the study of the two epics and the Purāṇas. He was one of the editors of the first two Volumes of the *Cultural History of India,* the second Volume of which covers the Rāmāyaṇa, Mahābhārata, Gītā and the Purāṇas. He was also the Assistant Editor of the first six Volumes of *History and Culture of the Indian People.* He was associated with many learned institutions and specially with the Bhāratīya Vidyā Bhavan, Bombay. At the Bhandarkar Oriental Reserch Institute, Poona he was the Curator and Director of the Post-Graduate and Research Department. He was of saintly and unassuming nature.

He visited our Purāṇa Department in July 1965 and Oct. 1967 and contributed half-a-dozen articles to our *Purāṇa* Bulletin. Healso published his review of our critical edition of the Vāmana Purāṇa in the Annals of the Bhandarkar Institute.

I first became acquainted with Dr. Pusalker at the Bhuvaneshvara Session (1959) of the All India Oriental Conference and was much impressed with his simplicity, kind and friendly behaviour, and his deep scholarship. Since then I met him several times in the various Sessions of the A. I. O. C. When in 1966 I had been to the Bhandarkar Institute for about a week, I came into closer contact with him and found him ever-ready for his valuable help and co-operation in my study of the project of the critical edition of the Harivaṁśa which was being prepared by Dr. P. L. Vaidya. At the time of the Vārāṇasi Session of the A. I. O. C., he attended the releasing ceremony of our edition of the Vāmana Purāṇa.

May God grant the eternal peace to the departed soul of this great scholar and saintly personage.

—A.S. Gupta.

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ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July-December, 1973)

PURĀṆA WORK

Varāha—Purāṇa

1. *Collation.*

For the purpose of the constitution of the Varāha Purāṇa text 14 Manuscripts have been completely collated up till now as follows :—

2 Devanāgarī (Dn) MSS. from the Sarasvati Bhandara Library of His Highness, Fort Ramnagar.

1 Dn. MS. from the Sarasvati Bhavana Library of the Sanskrit University, Varanasi.

1 Dn. MS. from the Vishveshvarananda Vedic Institute, Hoshiarpur, Punjab.

2 Dn. MSS. from the B.O.R.I., Poona.

2 Dn. MS. from the Oriental Institute. (Prācya Vidyā Śodha Pratiṣṭhāna), Jodhpur, Rajasthana.

2 Dn. MSS. from the Sarasvati Mahal Library, Tanjore, of which the MS. D. 10130 represents the Southern Version of the Varāha Purāṇa of one hundred Adhyāyas.

1 Dn. MS. (Microfilm copy) from the British Museum, London.

1 Bengali MS. from the Asiatic Society, Calcutta

1 Bengali MS. (Microfilm copy) from the Serampur College, W. Bengal.

1 Nandināgarī Palm-leaf MS. from the Śṛngerī Maṭha, Mysore.

The following 4 Manuscripts are being collated :—

1 Dn. MS. (Microfilm), E 3579, from the India Office Library, London.

1 Bengali MS. (Microfilm) from the Sanskrit College, Calcutta.

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सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९७३)

पुराणसंबन्धीनि कार्याणि

वाराहपुराणम्

पाठसंवादकार्यम्

वाराहपुराणस्य पाठनिर्धारणार्थम् अधोनिर्दिष्टाश्चतुर्दश हस्तलेखाः पूर्णरूपेण संवादिताः—

वाराणसेयसंस्कृतविश्वविद्यालयस्थस्य सरस्वतीभवनपुस्तकालयस्य एको देवनागरीलिपिहस्तलेखः।

होशियारपुर (पञ्जाव) नगरस्थस्य विश्वेश्वरानन्दवैदिकशोधसंस्थानस्य एको देवनागरीलिपिहस्तलेखः।

पुण्यपत्तन (पूना) नगरस्थस्य भण्डारकरप्राच्यविद्याशोधसंस्थानस्य द्वौ देवनागरीलिपिहस्तलेखौ।

जोधपुरनगरस्थस्य प्राच्यविद्याशोधप्रतिष्ठानस्य द्वौ देवनागरीलिपिहस्तलेखौ।

तंजौरनगरस्थस्य सरस्वतीमहलपुस्तकालयस्य द्वौ देवनागरीलिपिहस्तलेखौ। अनयोः हस्तलेखयोः डी १०१३० संख्याकः एकोहस्तलेखः वाराहपुराणस्य शताध्यायात्मकस्य दक्षिणपाठस्य प्रतिनिधिरूपः।

लण्डननगरस्थस्या ब्रिटिशम्युजियमसंस्थाया एको देवनागरीलिपिहस्तलेखः (माइक्रोफिल्मप्रतिः)।

एशियाटिकसोसाइटी (कलकत्ता) संस्थाया एको वङ्गीयलिपिहस्तलेखः।

पश्चिमवङ्गप्रदेशस्थस्य सेरामपुरमहाविद्यालयस्य एको वङ्गीयलिपिहस्तलेखः।

मैसूरराज्यस्थस्य शृङ्गेरीमठस्य ताडपत्रात्मकः एको नन्दिनागरीलिपिहस्तलेखः।

सम्प्रति अधोनिर्दिष्टानां चतुर्णां हस्तलेखानां पाठसंवादकार्यं प्रचरति।

इण्डियाआफिसलाइब्रेरी (लण्डन) संस्थाया ई ३५७९ संख्याको देवनागरीलिपिहस्तलेखः (माइक्रोफिल्मप्रतिः)।

संस्कृतकालेज (कलकत्ता) संस्थायाः एको वङ्गीयलिपिहस्तलेखः (माइक्रोफिल्मप्रतिः)।

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1 Malayalam MS. (Transcript) from the Oriental Institute of the Kerala University, Trivandrum.

1 Telugu MS. (Transcript) from the Government Oriental Manuscripts Library, Madras.

The microfilms of the two Grantha-manuscripts. K. 6807,6808 from the India Office Library, London, have already been received, but they are not legible; for, a large portion of these microfilms are quite indistinct and seems as if besmeared with ink. We are therefore, trying to get photostat copies of these manuscripts.

Efforts are also being made to procure an Uriya Manuscript from the Raghunandan Library, Puri, Urissa, one manuscript of the Kashimirian version from Shri Raghunath Library, Jammu, one Bengali manuscript (microfilm) from the Bangiya Sahitya Parishad, Calcutta, one Kannad manuscript from the Krishnapur Muṭh, Udipi, Mysore state and one Newari manuscript from the Durbar Library, Kathmandu Library.

In this connection it has to be mentioned that often it takes an unusually long time to procure a manuscript, and in some cases even after a continuous correspondence for about two or three years, we do not receive any satisfactory reply. For instance, we wrote several letters on January 6, February 19 May 6, 1971 etc., to the Manager, Krishnapur Muṭh, Udipi for the loan of their Kannad manuscript, No. 296, or its transcript copy on our cost, but no reply was received from there. Then we wrote again on May 9, 1972, still then there was no reply, Since then the further correspondence is still going on through Prof. Dr. V. Raghavan, Madras, who is a Member of our Purāṇa Committee. He wrote to us on 26th May and then on 27th August, 1973 that he had a talk with a Swamiji of the Muṭh and that Swamiji informed him that arrangements were being made for its transcription; but since then no reply has been received from there inspite of our several reminders. But we urgently require a Kannad manuscript of the Varāha-Purāṇa to corroborare the evidence about the extent of the South Indian version of the Varāha Purāṇa furnished by the Grantha and the Malayalam manuscripts. Similar is the case with the Uriya and Newari manuscripts. The Bangiya Sahitya Parishad, even after our long correspondence has neither supplied us the microfilm of its Bengali manuscript on loan even when the Trust is ready to bear the cost of the microfilm and to send the amount in advance.

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केरलविश्वविद्यालयस्थस्य प्राच्यविद्यासंस्थानस्य एको मलयालम-लिपिहस्तलेखः (प्रतिलिपिप्रतिः)।

गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्सलाइब्रेरी (मद्रास) संस्थायाः एकः तेलगुलिपिहस्तलेखः (प्रतिलिपिप्रतिः)।

इण्डिया आफिस लाइब्रेरी (लण्डन) इत्यतः के ६८०७, ६८०८ संख्याकयोर्द्वयो र्ग्रन्थलिपिहस्तलेखयोः माइक्रोफिल्मप्रती प्राप्ते स्तः। किन्तु अनयोर्हस्तलेखयोर्बृहदंशः अस्पष्टः वर्तते मसिलिप्तश्च प्रतीयते। अतस्तयोर्हस्तलेखयोः फोटोप्रत्योः प्राप्तये प्रयत्नः क्रियते। उत्कलप्रान्तीयपुरी-नगर्याः रघुनन्दनपुस्तकालयतः एकस्य उत्कललिपिहस्तलेखस्य प्राप्तयेऽपि प्रयत्नः प्रचरति। जम्मूनगरस्थरघुनाथपुस्तकालयतः एकस्य काश्मीरपाठ-हस्तलेखस्य कलकत्तानगरस्थवङ्गीयसाहित्यपरिषदः एकस्य वङ्गीयलिपि-हस्तलेखस्य तथा उडुपीनगरस्य कृष्णपुरमठात् एकस्य कन्नडलिपिहस्तलेख-स्यावाप्तयेऽपि प्रयत्नः प्रचरति। नेपालदेशस्थदरबारलाइब्रेरी इत्यतः एकस्य नेवारीलिपिहस्तलेखस्य प्राप्तयेऽपि प्रयत्नशीला वयम्।

अस्मिन् सन्दर्भे इदं निर्देष्टुमुचितं यत् प्रायशः हस्तलेखानां प्राप्तौ असाधारणं विलम्बं भवति केषांचिद् हस्तलेखानां प्राप्तौ तु वर्षद्वयं वर्षत्रयं वा यावद् पत्राचारानन्तरमपि सन्तोषार्हमुत्तरं न प्राप्यते। उदाहरणार्थं ६ जनवरी, १९ फरवरी, ६ मई १९७१ इत्यादि दिनाङ्केषु अस्माभिः उडुपीनगरस्थकृष्णपुरमठस्य प्रवन्धकाय तत्रस्थस्य २९६ संख्याकस्य कन्नडलिप्यां वराहपुराणहस्तलेखस्य तत्प्रतिलिपेः वा अस्मद् व्ययेन प्राप्तये पत्राणि प्रेषितानि, किन्तु ततः किमप्युत्तरं न लब्धम्। पुनरस्माभिः ६ मई १९७२ दिनाङ्के पत्रं प्रेषितं किन्तु तदापि उत्तरं न प्राप्तम्। तदनन्तरमस्मत्पुराण-सं[illegible]तिसदस्यस्य डा० वे० राघवन् महोदयस्य माध्यमेन पत्राचारं प्रचरति। डा० वे० राघवन् महोदयेन २६ मई १९७३ पुनश्च २७ अगस्त १९७३ दिनाङ्कितपत्रयोरिदं सूचितं यत् तेन उडुपीमठस्य केनचित् स्वामिना सह वार्तालापः कृतः, स्वामिना सूचितं यत् तस्य हस्तलेखस्य प्रतिलिपिकरणाय प्रवन्धः क्रियमाणो वर्तते। किन्तु तदनन्तरं कापि सूचना न लब्धा। ग्रन्थ-लिपिहस्तलेखेन मलयालमलिपिहस्तलेखेन च प्रदत्तस्य दक्षिणभारतपाठस्य पुष्टये कन्नडलिपिहस्तलेखस्य महती आवश्यकता वर्तते। एषैव स्थितिः उडियालिपिहस्तलेखस्य नेवारीलिपिहस्तलेखस्य च अस्ति। कलकत्तानगर-स्थवङ्गीयसाहित्यपरिषदापि अस्मद् व्ययेन वङ्गीयलिपिहस्तलेखस्य माइक्रो-फिल्मप्रतिर्न दत्ता, यद्यपि अस्माभिः अस्मद् व्ययेन निर्मितस्य माइक्रोफिल्म-प्रतेः प्रतिदानमपि स्वीकृतम्। वयमग्रिमरूपेण तेषामाग्रहानुसारं द्रव्यस्य

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for that purpose according to their demand. But no reply has been received.

Such delays and impediments in procuring important manuscripts hamper the progress of work of the critical editions of the Purāṇas. Scholars and authorities are requested to render necessary help and co-operation in this connection.

2. Collection of Varāha Purāṇa Quotations.

Dharmaśāstra Nibandhas and a number of old Smṛti-ṭīkās contain a number of Varāha-Purāṇa quotations. In addition to these, some philosophical and devotional works of the Rāmānuja sect of Vaiṣṇavism also contain important and even unidentified Varāha-Purāṇa quotations which have textual and historical value. These quotations are being collected. The quotations from the Kritya Kalpataru. Dānasāgara, Caturvargacintāmaṇi, Kṛtyaratnākara, Smṛti-candrikā, Nanda-Paṇḍita's commentary on the Viṣṇu Smṛti, Aparārka's commentary on the Yājñavalkya-Smṛti, Vīramitrodaya and Nirṇaya-sindhu have already been collected.

3. Subject-concordance of the Varāha-purāṇa.

Like the Vāmana and the Kūrma Purāṇas, Varāha Purāṇa also contain a number of topics which have their parallels in the Epics and the Purāṇas. A number of Purāṇas, such as the Vāyu, Brahmāṇḍa, Vāmana, Kūrma, Linga, Bhaviṣya, etc. have been consulted for this purpose. The work is in progress.

Purāṇa Pāṭha and Pravacana.

According to the schedule the following Purāṇas were recited in the morning and the discourses on them were given in the evening—

1. From July 1 to 9, 1973 (Āṣāḍha Śukla 1–9) the Mudgala Purāṇa was recited in the temple of Bālā Devī, Ratanbagh, Ramnagar, by Pt. Kamdeva Jha, and discourses on it were given by Pt. Thakur Prasad Dvivedi. Ramnagar.

2. From Nov. 4 to 10, 1973 (Kārtika Śukla 9–15) the Viṣṇudharmottara-Purāṇa was recited in the Padmanābha temple, Ramnagar, by Pt. Gopal Shastri Dongre, and the discourses on it were given by Pt. Vishvanatha Shastri Datar.

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प्रेषणार्थमपि उद्यताः स्मः, किन्तु ततः किमपि उत्तरं बहुपत्राचारानन्तरमपि न लब्धम् ।

एतादृशं विलम्बं व्यवधानं च पुराणानां पाठसमीक्षात्मकसंस्करणस्य निर्माणकार्यस्य प्रगतौ बाधकमस्ति । अस्मिन् विषये विदुषामधिकारिणां च अपेक्षितसहयोगः आवश्यकः ।

२. वाराहपुराणस्योद्धरणानां संकलनम्

धर्मशास्त्रीयनिबन्धग्रन्थेषु प्राचीनेष्वने स्मृतिटीकाग्रन्थेषु च वाराहपुराणस्योद्धरणानि लभ्यन्ते, वैष्णवसंप्रदायान्तर्गतस्य रामानुजसम्प्रदायस्य अनेकेषु दार्शनिकग्रन्थेषु भक्तिग्रन्थेषु च वाराहपुराणस्य महत्त्वपूर्णाः श्लोका उद्धृताः सन्ति येषु केचन सम्प्रति वाराहपुराणे अनुपलब्धा एव । एषां श्लोकानां पाठसमीक्षादृष्टचा ऐतिहासिकदृष्टचा च महत्त्वं वर्तते । एषामुद्धरणानां संकलनं क्रियमाणं वर्तते । अद्यावधि कृत्यकल्पतरु-दानसागर-चतुर्वर्गचिन्तामणि - कृत्यरत्नाकर-स्मृतिचन्द्रिका-नन्दपण्डितकृतविष्णुस्मृति - टीका-अपरार्ककृतयाज्ञवल्क्यस्मृतिटीका - वीरमित्रोदय - निर्णयसिन्धु-ग्रन्थेभ्यः वाराहपुराणस्योद्धरणानां संकलनं संपन्नम् ।

३. वराहपुराणस्य विषयसाम्यम्

वामनपुराणस्येव कूर्मपुराणस्येव च वाराहपुराणस्य विषया अन्यपुराणेषु महाभारते, रामायणे चोपलभ्यन्ते । अद्यावधि विषयसाम्यसंकलनार्थं वायुब्रह्माण्डवामनकूर्मलिङ्गभविष्यादिपुराणानामालोडनं कृतम् । इदं कार्यम् अग्रेऽपि प्रचलति ।

पुराणपाठः प्रवचनं च

काशिराजस्य प्रचलितपरम्परानुसारं अधोनिर्दिष्टपुराणयोः प्रातःकाले पाठः सायंकाले च प्रवचनं कृतम् ।

१. जुलाई १-६, १९७३ (आषाढ़ शुक्ल १-९) दिनाङ्केषु रामनगरस्थे बालात्रिपुरसुन्दरीमन्दिरे प्रातःकाले मुद्गलपुराणस्य पाठः श्रीकामदेवझामहोदयेन कृतः । सायंसमये तद्विषये श्रीठाकुरप्रसादद्विवेदिना प्रवचनं कृतम् ।

२. नवम्बर ४-१०, १९७३ (कार्तिक शुक्ल ६-५) दिनाङ्केषु रामनगरस्थे पद्मनाभमन्दिरे विष्णुधर्मोत्तरपुराणस्य पाठः श्रीगोपालशास्त्रिडोगरेमहोदयेन कृतः । सायंकाले एतद्विषये श्रीविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

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Vyāsa-Utsava.

1. *Veda-Pārāyaṇa.*

The Śukla Yajurveda Saṁhitā, complete text, was recited from memory by Pt. Pravina Madhava Diksit in the temple of the Shivala Palace, Varanasi, from July 9 to 15, 1973 (Āṣāḍha Śukla 9–15). The Vedic Vasanta pūjā was also performed on this occasion on the 14th July. The thirteen Vedic Paṇḍita recited the eight Vikṛtis (Jaṭā, Daṇḍa etc.) of several Vedic Mantras. The Dakṣinā was given to the reciters on the conclusion of the Vasant-pūjā and the Veda-pārāyaṇa by His Highness. On this occasion some portions of the Śatapatha Brāhmaṇa were recited by Pt. Ganeshwar Dravid.

2. *Purāṇa Goṣṭhī.*

A Purāṇa goṣthī (Purāṇa-seminar) as a part of the Vyāsa-utsava was arranged on this occasion on the 14th July, 1973 under the chairman-ship of His Highness, Dr. Vibhuti Narain Singh. The goṣṭhī was attended by a number of Sanskrit scholars, specially the professors of the three Universities of Varanasi, and of the Sanga-Veda Vidyalaya, Varanasi. The prominent among the guests were Pt. Rajeshvar Shastri Dravid, Pt. Baladeva Upadhyaya, Dr. Vagisha Shastri, Dr. Lallanji Gopal, Dr. Ramakant Tripathi, Dr. Raghunath Singh, Dr. Raghunath Giri, Shri S. L. Dar, and others. After the Mangalācaraṇa and the Vyāsavandanā Vyāsa-Purṇimā issue of the Purāṇa bulletin was presented to His Highness. The Varṣāśana (a six monthly scholarship of Rs. 600) was given to Pt. Krishnamurti Srauti who has committed to memory the complete text of the Sāmaveda and its Brāhmaṇas. After this the Editor, Shri Anand Swarup Gupta read a typed brochure containing the review of the Purāṇa-work done during this period and some important problems of the extent and text-constitution of the Varāha-Purāṇa. This brochure had already been sent to the scholars for studying the problems. The scholars present had useful discussions and gave valuable suggestions. His Highness then thanked the scholars for their participation in the goṣṭhī. The prasāda was distributed after the conclusion of the goṣṭhī.

Scholars who corresponded with the Purāṇa Deptt.

1. Shri Chandrasekhara Sharma, Adhyakṣa, Bharatiya Samskriti Kendra, Manava-Dharma-Mission, Kuruksetra. Inquired about the works on Kurukṣetra māhātmya. (Letter, dated 12.7.1973).

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व्यासोत्सवः

१. वेदपारायणम् —

शिवालाभवनस्य मन्दिरे आषाढशुक्ल ९-१५ तिथिषु (जुलाई ९-१५, १९७३) संपूर्णायाः शुक्लयजुर्वेदसंहितायाः स्मृत्याधारेण पारायणं पण्डितप्रवीणमाधवदीक्षितमहोदयेन कृतम् । १४ जुलाई दिनाङ्के व्यासोत्सवस्यायोजनं जातम् । यस्मिन् प्रथमतः वैदिकवसन्तपूजा संपन्ना । अस्यां वसन्तपूजायां त्रयोदश वेदपाठिनः सम्मिलिता आसन् । एभिर्वेदपाठिभिः वैदिकमन्त्राणां जटादण्डादि विकृतीनां पाठप्रदर्शनं कृतम् । वसन्तपूजासमाप्तौ तत्रभवता डा० विभूतिनारायणसिंहमहोदयेन पाठकर्तृभ्यः ब्राह्मणेभ्यः दक्षिणा प्रदत्ता । अस्मिन्नवसरे पण्डितगणेश्वरद्राविडेन शतपथब्राह्मणस्य पाठः कृतः ।

२. पुराणगोष्ठी—

व्यासोत्सवस्याङ्गरूपेण १४ जुलाई १९७३ दिनाङ्के वैदिकवसन्तपूजानन्तरं तत्रभवतां काशिनरेशानां महाराज डा० विभूतिनारायणसिंह महोदयानामध्यक्षतायां पुराणगोष्ठी संपन्ना । अस्यां गोष्ठ्यां संस्कृतविद्वांसो विशेषतः काशीस्थविश्वविद्यालयत्रयाणां तथा साङ्गवेदविद्यालयस्य विद्वांसः उपस्थिता आसन् । उपस्थितविद्वत्सु पं० राजेश्वरशास्त्रीद्रविड, पं० वलदेव उपाध्याय, पं० वागीशशास्त्री, डा० लल्लनजी गोपाल, डा० रमाकान्त त्रिपाठी, डा० रघुनाथसिंह, श्री एस० एल० दर-प्रमुखा आसन् । मङ्गलाचरणस्य व्यासवन्दनायाश्च अनन्तरं 'पुराणम्' पत्रिकायाः व्यासपूर्णिमाङ्कः काशिनरेशेभ्यः डा० विभूतिनारायणसिंहमहोदयेभ्यः समर्पितम् । सामवेदस्य संहिताब्राह्मणयोः कण्ठस्थकारिणे श्रीकृष्णमूर्तिश्रौतिमहोदयाय वर्षाशनं (६००|रूप्यकाणां षाण्मासिकी वृत्तिः) प्रदत्तम् । अनन्तरं सम्पादकेन श्री आनन्दस्वरूपगुप्तमहोदयेन पुराणकार्यस्य वाराहपुराणस्य महत्त्वपूर्णप्रश्नानां च परिचायकं टंकितं विवरणं पठितम् । एतद् विवरणं विद्वद्भ्यः पूर्वमेव अध्ययनार्थं प्रदत्तमासीत् । विद्वद्भिः उपयोगी विचारः प्रस्तुतः कानिचित् समाधानानि अपि प्रदत्तानि । तत्रभवद्भिः काशिनरेशैः समागतविद्वद्भ्यः कृतज्ञता ज्ञापिता । गोष्ठी समाप्तौ प्रसादवितरणं कृतम् ।

पुराणविभागेन सह संपर्कस्थापयितारो विद्वांसः

१. श्रीचन्द्रशेखर शर्मा—अध्यक्षः भारतीय संस्कृति केन्द्र, मानवधर्ममिशन, कुरुक्षेत्र—अयं महाभागः कुरुक्षेत्रमाहात्म्यविषयकग्रन्थानां विषये सूचनां जिज्ञासितवान् ।

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2. Shri N. Sambamurti, Endowments Executive Officer, Kodamanchili (Andhra Pradesh). Inquired about the availability of the Sanatsujāta-Saṁhitā of the Skanda-Purāṇa. (Letter, dated 21.8.73).

3. Miss Susan Shumsky, Seelisberg, Switzerland. Inquired about certain details about the physical bodies, environments etc. of certain Puraṇic Ṛṣis for depicting these Ṛṣis in her art work. (Letter, dated, October 19, 1973).

4. Dr. Wendy D. O' 'Flaherty, a lecturer in the Ancient History of South Asia in the School of Oriental and African Studies, University of London. She procured our Critical Edition of the Vāmana and Kūrma-Purāṇas for preparing her books on the Purāṇic Myths. She desired to send one of her students, Mr. John Mitchiner to the Purāṇa Department for studying the Purāṇic materials on the Sapta-ṛṣis for about six-months. (Letter dated 14 November, 1973).

5. Shri K. Sethu Rameshwar Datta, Lecturer in Sanskrit, Sri Govindaraja Swami College, Tirupati (Andhra). He inquired certain details about the Hayagrīva Sahasranāma and the Viṣṇu sahasranāma-(Letter, dated, 12.1.1973)

Necessary replies have been sent to them.

Scholars who visited the Purāṇa Department.

1. Shrimati Cornelia D. Church, Georgetown University, Washington, D. C., U.S.A. (July 6, 1973).

2. Shri Tribhuvana Narain Singh, M. P., Former Chief-Minister, Uttar Pradesh, (11.8.73).

3. Shri John Swole, Fulbright Scholar, University of California, U.S.A. (29.9.73).

4. Shrimati Lima Marina Vesci, Rome. (21.12.73).

5. Dr. Panikkar, University of California. (21.12.73).

OTHER ACTIVITIES

Study Centre

As resolved in the last meeting of the Kashiraj Trust, steps have been taken to establish this centre. To give a concrete shape to the ideas contained in the resolution of the trustees with the kind help of Sri S.L. Dar and Shri N. N. Banerji, a complete scheme has

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२. श्री एन० साम्बमूर्तिः, इनडाउमेण्ट आफिसर, कोडमनचिलि (आन्ध्रप्रदेशः)—एष महाभागः स्कन्दपुराणान्तर्गतायाः सनत्सुजातसंहिताया उपलब्धिविषये जिज्ञासितवान् ।

३. मिस सुसन शुम्स्की, सेलिसवर्ग, स्विटजरलैण्ड—एषा महाभागा स्वचित्रकृतिषु अङ्कनार्थं केषांचिद् ऋषीणां शारीरिकविवरणविषये परिवेशविषये च विवरणं प्रार्थितवती ।

४. डा० वेन्डी डी० ओ फ्लाहार्टी—अध्यापिका, एन्स्येण्ट हिस्ट्री आॅफ साउथ एशिया, स्कूल आॅफ ओरियण्टल एण्ड अफ्रिकन स्टडीज, लण्डन यूनिवर्सिटी—एषा महाभागा पौराणिकाख्यानानां विषये स्वग्रन्थनिर्माणार्थं वामनपुराणस्य कूर्मपुराणस्य च पाठसमीक्षितसंस्करणे क्रीतवती । एषा महाभागा स्वछात्रं श्रीजानमिश्चर महोदयं सप्तर्षिविषयकं पौराणिकविषयस्याध्ययनार्थं पुराणविभागे प्रेषितुमिच्छितवती ।

५. श्री के० सेतुरामेश्वरदत्त—अध्यापक, संस्कृत, श्री गोविन्दराजस्वामी कालेज तिरुपति (आन्ध्र)—एष महाशयो हयग्रीवसहस्रनामविषये तथा विष्णुसहस्रनामविषये किंचित् विवरणं जिज्ञासितवान् ।

एभ्यः यथोचितमुत्तरं प्रेषितम् ।

पुराणविभागे आगता विद्वांसः

१. डा० कार्नेलिया डी० चर्च, प्राध्यापिका, जार्ज टाउन यूनिवर्सिटी, वाशिंगटन, यू० एस० ए० (६.७.७३) ।

२. श्रीत्रिभुवननारायण सिंहः, संसत्सदस्य; उत्तरप्रदेशस्य भूतपूर्वो मुख्यमन्त्री च (११.८.७३) ।

३. श्री जान स्वेले—फुलब्राइट स्कालर, कैलिफोर्निया यूनिवर्सिटी (२६.९.७३) ।

४. श्रीमती लीमामारिना वेसी, रोम (२१.१२.७३) ।

५. डा० पणिक्कर—कैलिफोर्निया यूनिवर्सिटी (२१.१२.७३) ।

इतरकार्याणि

अध्ययन-केन्द्रः

सर्वभारतीयकाशिराजन्यासस्य न्यासिमण्डलस्य गताधिवेशने पारितप्रस्तावानुसारं अध्ययनकेन्द्रस्य स्थापनार्थं न्यासिमण्डलस्य प्रस्तावे प्रदत्तविचाराणां मूर्तरूपप्रदानार्थं च प्रयत्नः प्रचरति । भारते भारतीयसंस्कृतेः अध्ययनार्थमागन्तृभ्यो वैदेशिकच्छात्रेभ्यः प्रदेयपाठ्यक्रमस्य संपूर्णा सूची श्री शिवनन्दनलाल दर महोदस्य तथा श्री नित्यनारायण बनर्जी महोदयस्य

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been drawn up for a course of lectures to be given to the foreign students who come to India to study Indian culture. The co-operation of the eminent professors of the Banaras Hindu University has been solicited and they have consented to associate themselves with the centre. It is hoped that by next October the first course will be started.

Rāma-Līlā

The Rāma-līlā at Ramnagar, which is being now celebrated under the auspices of the All India Kashiraj Trust has acquired a unique international importance of cultural value. Scholars and other distinguished persons, both Indian and foreign, who come to Varanasi during this period, also make it a point to visit this important religious and cultural entertainment.

The Rāmalīlā was celebrated from Sept. 11 to Oct. 10. Some scholars of the Purāṇa Department were also deputed for supervising the distribution of foodration to the Sadhus who throng here on this occasion to visit the Rāmalīlā with a religious and devotional point of view. The programme was also broadcast by the authorities of the local Radio Station of the All-India Radio.

ACTIVITIES OF THE SISTER TRUSTS

Maharaja Udit Narain Singh Manasa Prachara Nidhi.

In order to propagate the Tulasi-literature, specially the Rāmacarita mānasa, and to preserve the cultural heritage of India through the Rāmalīlā, His Highness Maharaja Dr. Vibhuti Narain Singh established this Trust in March 1970. Its aims and objects are given in Purāṇa, XV. 1., p. 156.

Under the auspices of this Trust an inter school Tulasī Sāhitya competition was organised on 7th and 8th August 1973 in which the students of the local schools from 8 to 12 classes participated. An antyākṣarī from the Tulasī literature—Mānasa, Kavitāvalī etc. was held, and the winners were given prizes. Verses from Tulasī literature learnt by heart were also recited by the students of the Vidya Mandir Pathsala and other local schools.

On the Tulasī Jayantī day there were many learned speeches on the importance of Tulasīdāsa and his literature. Sant Shrikanta Sharan of Ayodhya, the scholar of the Tulasī

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सहयोगेन निर्मिता वर्तते। अस्मिन् कार्ये काशिहिन्दुविश्वविद्यालयस्य प्राध्यापकानां सहयोगः प्रार्थित आसीत् ते सहयोगप्रदानार्थं स्वसम्मतिं प्रदत्तवन्तः। आशामहे अग्रिमाक्टूबरमासतः पाठ्यक्रमः प्रारब्धो भविष्यतीति।

रामलीला

रामनगरस्य रामलीला संप्रति सर्वभारतीयकाशिराजन्यासस्य संरक्षणे सम्पाद्यते। एषा लीला सांस्कृतिकदृष्ट्याऽलौकिकमन्तरराष्ट्रीयमहत्त्वं धारयति। अस्मिन्नवसरे ये देशीया वैदेशिकाश्च विद्वांसो विशिष्टा अतिथयश्च वाराणसीमागच्छन्ति ते इमां महत्त्वपूर्णां धार्मिकां सांस्कृतिकां च लीलामपि पश्यन्ति। अस्मिन्वर्षे ११ सितम्बर १९७३ दिनाङ्कमारभ्य १० अक्तूबर १९७३ दिनाङ्कं यावदेषा रामलीला संपन्ना। इमां रामलीलां धार्मिकदृष्ट्या भक्त्या च द्रष्टुमागतेभ्यः साधुभ्यः भोजनवितरणकार्यस्य सुचारुरूपेण संचालनार्थाय पुराणविभागस्यापि केचन विद्वांसः नियुक्ता आसन्। सर्वभारतीयाकाशवाण्याः स्थानिककेन्द्रादपि अस्या रामलीलाया विवरणं प्रचारितमासीत्।

सहयोगिन्यासानां कार्यविवरणम्

महाराज उदितनारायणसिंहमानसप्रचारनिधिः

तुलसीदासकृतसाहित्यस्य विशेषतो रामचरितमानसस्य प्रचारार्थं रामलीलाया माध्यमेन भारतीयसंस्कृतेः संरक्षणार्थं च तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः १९७० वर्षस्य मार्चमासे एष न्यासः स्थापितः। अस्य न्यासस्य मुख्योद्देश्यानां परिचयः 'पुराणम्' पत्रिकायाः १५°१ अङ्कस्य १५६ पृष्ठे प्रदत्तः।

अस्य न्यासस्य तत्त्वावधाने ७, ८ अगस्त (१९७३) दिनाङ्कयोः तुलसीसाहित्यप्रतियोगिता आयोजिता आसीद्, यस्यां रामनगरस्य अष्टमकक्षामारभ्य द्वादशकक्षापर्यन्ता छात्राः सम्मिलिता बभूवुः। तुलसीसाहित्यस्य अन्त्याक्षरीप्रतियोगिता संजाता विजयिछात्रेभ्यः पुरस्कारवितरणं च कृतम्। विद्यामन्दिरपाठशालाया इतरपाठशालायाश्च छात्रा तुलसीसाहित्यस्य स्मृतकाव्यांशानां पाठमकुर्वन्। तुलसीसाहित्यविषये विदुषां प्रवचनं च जातम्।

अस्मिन्नवसरे तुलसीसाहित्यस्य मर्मज्ञाय साकेतनगरनिवासिने समस्ततुलसीसाहित्यस्य टीकाकर्त्रे सन्त श्रीकान्तशरणमहोदयाय महाराज उदितनारायणसिंहमानसप्रचारन्यासस्याध्यक्षैस्तत्रभवद्भिः काशिनरेशैः

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literature, who has written ṭīkās on all the wosks of Tulasīdāsa, was felicitated and honoured by His Highness on behalf of the Trust. On this occasion Prof. K. P. Singh, Prof. R. K. Tripathi, Prof. V. Rai of B. H. U. Pt. Gangadhar Mishra and Sri Chandradhar Prasad Singh were present. Under this Trust, on the pattern of Ramnagar Tulasī competetion, the Programe was also celebrated in Maharaja Balwant Singh Degree College Gangapur in the presence of His Highness. In this competetion students from nearby degree and Inter Colleges participated. Some distinguished Professors of B.H.U. and Kashi Vidyapith were also present. The students of Vidya Mandir Pathashala headed by Mharaj Kumar were also participants. The preses were distributed to winners.

Maharaja Prabhu Narain Singh Physical Culture Trust.

This Trust was created in March 1971 by His Highness Dr. Vibhuti Narain Singh for improving the health of the Youngmen of our country through games and other physical sports. Its aim and objects are also mentioned in the Purāṇa, XV. 1., p. 158.

Under the auspices of this Trust an inter-school Physical Culture competition comprising of various kinds of sports was organised on the 29 th and 30 the November, 1973. Of the Physical exercise the mallkham was a speciality, demonstrated by the students of the Kashi Vyayamashala an institution of some 50 years old. The student-brahmacarins including Maharajkumar Anant-Narain Singh, of the Vidya Mandir Pathshala gave very interesting military demonstration. On this occasion Sri Karan Singh, Head of the sports B. H. U., Major S. L. Dar, Secretary-Director of this Trust, Sri B. L. Tripathi and many other distinguished persons were present.

Maharaja Banaras Vidya Mandir Trust.

Under the auspices of this Trust the following functions were held from 29 Nov. to 2nd Dec. 1973.

1. Vedic Bālaka Vasanta Pūjā.

On the 30th November Sixteen Vedic students under 15 years of age from Varanasi orally recited the Vedic Mantras in the Devī temple of the Ramnagar Fort in the morning with due ceremonial rites according to the prescribed rules of the Śāstras. Dakṣiṇā was given to them.

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पुरस्कारः अभिनन्दनं च प्रदत्तम्। अस्मिन् उत्सवे हिन्दुविश्वविद्यालयस्य प्रो० के० पी० सिंह, प्रो० आर० के० त्रिपाठी तथा प्रो० वी० राय अथ च पं० गङ्गाधरमिश्र, श्रीचन्द्रधरप्रसादनारायणसिंह इत्येते जना अपि उपस्थिता आसन्।

अस्यैव न्यासस्य तत्त्वावधाने रामनगरे संपन्नायाः तुलसीप्रतियोगितायाः पद्धतिमनुसरन् गङ्गापुरस्थ महाराजवलवन्तसिंह महाविद्यालये तुलसीसाहित्यप्रतियोगिता आयोजिता आसीत्। यस्यां समीपवर्ति महाविद्यालयानां च छात्राः सम्मिलिता बभूबुः। महाराजकुमारस्याध्यक्षतायां विद्यामन्दिरस्य छात्रा अपि सम्मिलिता आसन्। अस्मिन् अवसरे काशिहिन्दुविश्वविद्यालयस्य काशीविद्यापीठस्य च बहवः विद्वांसः उपस्थिता आसन्। विजयिछात्रेभ्य पुरस्काराः प्रदत्ताः।

महाराज प्रभुनारायणसिंह फिजिकल कल्चर न्यासः

अस्य न्यासस्य स्थापना तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह महोदयैः मार्च १९७१ वर्षे क्रीडायास्तथा अन्यशारीरिकव्यायामानां माध्यमेन अस्मद्देशीययुवकानां शारीरिकक्षमताया विकासार्थं कृता। अस्य न्यासस्योद्देश्यानां संक्षिप्तः परिचयः 'पुराणम्' पत्रिकायां (१५:१) १५८ पृष्ठे प्रदत्तः।

अस्य न्यासस्य तत्त्वावधाने विविध विद्यालयानां छात्राणां विविधक्रीडानां प्रतियोगिता २९-३० नवम्बर १९७३ दिनाङ्कयोः संपन्ना जाता। शारीरिकव्यायामप्रदर्शनेषु श्रीकाशीव्यायामशालाया छात्रैः मलखम्भविद्यायाः प्रदर्शनं वैशिष्ट्यपूर्णमासीत्। श्रीकाशीव्यायामशाला पञ्चाशद्वर्षपूर्वं स्थापिता आसीत्। महाराज बनारस विद्यामन्दिर पाठशालाया महाराजकुमार अनन्तनारायणसिंहप्रमुखैः ब्रह्मचारिभिः सैनिकशिक्षायाः प्रदर्शनमतीव चित्ताकर्षकमासीत्। क्रीडासमाप्तौ विजेतृभ्यः पुरस्काराः प्रदत्ताः। अस्मिन्नवसरे हिन्दुविश्वविद्यालयस्य क्रीडाध्यक्षः श्रीकर्णसिंहः, अस्य न्यासस्य सचिवः मेजर शिवनन्दनलालदरमहोदयः, श्री बाबूलाल त्रिपाठिमहोदयः अन्ये च विशिष्टा जना उपस्थिता आसन्।

महाराजबनारसविद्यामन्दिरन्यासः

अस्य न्यासस्य संरक्षणे २९ नवम्बर १९७३ तः २ दिसम्बर १९७३ यावत् अधोनिर्दिष्टानि कार्यजातानि संपन्नानि—

१. **वैदिकबालकवसन्तपूजा**—३० नवम्बर १९७३ दिनाङ्के प्रातःकाले रामनगरदुर्गस्थे देवीमन्दिरे वाराणस्या ऊनपञ्चदशवर्षीया षोडशवैदिकबालकाःशास्त्रविहितपद्धत्या वेदपाठमकुर्वन्। तेभ्यो दक्षिणाः प्रदत्ताः।

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2. Kīrtana.

In the evening of the same day a Kīrtana (recitation and singing of God's names) was held, Prasāda was distributed after the Kīrtana.

3. Painting Competition.

A painting competition was held under the supervision of Shri Amar Nath Singh of B. H. U. on December 1, in which the students of the Primary and Middle classes of the local schools took part. The paintings were judged by the Judges from B. H. U. and prizes were given to the participants.

4. Bāla-śāstrārtha

Under the auspices of this Trust; a Bāla-śāstrārtha on Nyāya was organised on the 2nd December, under the supervision of Panditaraja Shri Rajeshwar Shastri Dravid. The children of the Vidya Mandir Pathasala of the Fort including the Maharajkumar took part in this Śāstrārtha. Prizes were given to the Participants.

Kashinaresh Maharani Dharmakarya Nidhi

Bāla-melā.

A Bāla-melā including the Baby show was arranged by the Trust on the 1st December 1973 at noon. The sweets were distributed to the children of the local schools and colleges and also to the other children of Ramnagar and neighbouring villages. The number of the children who were given sweets was about 3000.

The clothes were also distributed to the poor children of Ramnagar and other villages under the age of 5 years. The number of the children who received clothes was about 1500.

Maharaja Kashiraj Dharmakarya Nidhi.

This Trust gives various Medals and Prizes to the Students who secure highest position in Sanskrit Examinations in B.H.U., Sanskrit University and Govt. Degree College Gyanpur. This Trust also gives donations to All-India Kashiraj Trust, Vishwa Hindu Dharma Sammelan, Gīrvāṇa-vāgvardhinī Sabhā and various other Religious and cultural institutions. Besides these the Trust is running three educational institutions for the propagation of ancient as well as modern education.

1. Teaching of the Yajurveda.

This Trust wants to revive the tradition of Vedic learning. At present, arrangements have been made to revive the tradition of Śatapatha Brāhmaṇa for which regular training is being given.

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२. **कीर्तनम्**—तस्मिन्नेव दिने सायंकाले हरिनामसंकीर्तनम् आयोजितमासीत्। कीर्तनानन्तरं प्रसादवितरणं जातम्।

३. **चित्रकला प्रतियोगिता**—१ दिसम्बर १९७३ दिनाङ्के मध्याह्नोत्तरसमये श्रीअमरनाथसिंहमहोदयस्य निर्देशने चित्रकला प्रतियोगिता संपन्ना बभूव। अस्यां प्रतियोगितायां स्थानिकप्राथमिकमाध्यमिकपाठशालानां छात्रा सम्मिलिता आसन्। प्रतियोगितायाः निर्णयः काशिकहिन्दुविश्वविद्यालयस्य प्राध्यापकस्य श्रीकुलकर्णिमहोदयस्य निर्देशने सुयोग्यनिर्णायकैः कृतः। प्रतियोगितायां सम्मिलितछात्रेभ्यः पुरस्काराः प्रदत्ताः।

४. **बालशास्त्रार्थः**—अस्य न्यासस्य संरक्षणे २ दिसम्बर १९७३ दिनाङ्के पण्डितराजश्रीराजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने बालकानां न्यायविषयकः शास्त्रार्थः आयोजितः आसीत्। महाराजकुमारेण सह विद्यामन्दिरपाठशालायाः छात्रा अस्मिन् शास्त्रार्थे सम्मिलिता बभूवुः। सम्मिलितछात्रेभ्यः पुरस्काराः प्रदत्ताः।

काशीनरेशमहारानीधर्मकार्यनिधिः

१ दिसम्बर १९७३ दिनाङ्के मध्याह्नसमये अनेन न्यासेन बालमेलाया आयोजनं कृतमासीत्। रामनगरस्थपाठशालानां बालकेभ्यः समीपवर्तिग्रामाणां बालकेभ्यश्च मिष्ठान्नानि वितरितानि। येभ्यो बालकेभ्यो मिष्ठान्नवितरणं जातं तेषां संख्या सहस्रत्रयादप्यधिका आसीत्।

ऊनपञ्चवार्षिकेभ्यो रामनगरनिवासिबालकेभ्यः समीपवर्तिग्रामबालकेभ्यश्च वस्त्राण्यपि वितरितानि।

महाराजकाशिराजधर्मकार्यनिधिः

एष न्यासः काशिकहिन्दुविश्वविद्यालये, वाराणसेय संस्कृतविश्वविद्यालये, ज्ञानपुरस्थे काशिनरेशमहाविद्यालये च संस्कृतविषये वैशिष्ट्येन परीक्षामुत्तीर्णेभ्यः छात्रेभ्य पदकानि पुरस्कारान् च ददाति। अतिरिक्तं सर्वभारतीयकाशिराजन्यासाय, विश्वधर्मसम्मेलनाय गीर्वाणवाग्वर्धिनीसभायै इतरानेकधार्मिकसांस्कृतिकसंस्थाभ्यश्च दानं ददाति। अनेन न्यासेन तिस्रः शिक्षणसंस्थाश्च प्रचलिता सन्ति—

१. **यजुर्वेदस्य शिक्षा**—एष न्यासः प्राचीनवैदिकशिक्षाया संरक्षणाय पुनरुज्जीवनाय च प्राचीनपद्धत्या वैदिकशिक्षायाः प्रबन्धं करोति। संप्रति शुक्लयजुर्वेदीयशतपथब्राह्मणस्य नियमितरूपेण पठनपाठनस्य व्यवस्थामयं न्यासः करोति।

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2. Mahhrani Ram Ratnakunwari Sanskrit Pathasala.

This Pathasala was established by late Her Highness Maharani Ramaratna Kunvari in 1923 A. D. to impart education of ancient Indian Śāstras. Since then the Pathasala is continuously giving education up to the standard of Uttara Madhyama classes of Varanasi Sanskrit University. The Result of this Pathasals is a always good.

3. Maharaja Balwant Singh Degree College.

The College was established in July 1972 at Gangapur, the birth place of late Maharaja B .lwant Singh. At present the number of Students in this College is above one hundred and the number of teaching staff including the Principal is ten. The college is preparing students for B. A. Examination of the Gorakhpur University. The College will shortly start courses in Education and Law also.

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महारानी रामरत्नकुँवरिसंस्कृतपाठशाला

एषा पाठशाला पञ्चाशद्वर्षपूर्वं १९२२ ई० वर्षे तत्र भवत्या स्वर्गतया महाराज्ञया रामरत्न कुँवरिमहोदयया स्थापिता। तस्मात्कालात् नियमितरूपेण एषा पाठशाला प्रचलति। छात्रा वाराणसेय संस्कृतविश्वविद्यालयस्य प्रथमापरीक्षायां मध्यमापरीक्षायां च प्रविशन्ति। अस्याः पाठशालायाः परीक्षाफलं सर्वदैव उत्तमं भवति।

महाराजबलवन्तसिंह महाविद्यालय गंगापुर

एष महाविद्यालयः जुलाई १९७२ वर्षे स्थापितः। गङ्गापुरनगरं स्व० महाराज बलवन्तसिंहस्य जन्मस्थानं वर्तते। महाविद्यालये शताधिका छात्राः दशाध्यापकाश्च सन्ति। अतः छात्रा गोरखपुरविश्वविद्यालयस्य बी० ए० परीक्षायां प्रविष्टा भवन्ति। शिक्षणविभागः विधिविभागश्च शीघ्रमेव प्रारब्धौ भविष्यतः।

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XIV. Vāmana

The *Vāmana* has 10,000 verses according to the *Vāyu, Matsya, Agni, Bhāgavata, Devībhāgavata, Brahmavaivarta* and *Nāradīya Purāṇas*.[1] According to Jwalaprasad Misra the *Vāmana* contains 10,700 verses and 11,000 verses according to the *Matsya* and *Bhāgavata Purāṇas* respectively.[2] But actually the *Matsya* Veṅkaṭeśvara edition (53.44-45) and the *Bhāgavata* Gītā Press edition (XII 13.4-9) state that the *Vāmana* has 10,000 verses. But the Veṅkaṭeśvara edition contains only 5,815 verses[3]. According to the *Matsya* and *Skanda* the Vāmana is narrated by Brahmā and is related to the *Kūrma Kalpa*. The *Kūrma* and *Garuḍa Purāṇas* mention it among the *Upapurāṇas*[4]. The text, according to Nārada, is divided into two parts and is related to *Kūrma Kalpa*. It is said to have been narrated by Pulastya to Nārada, Nārada to Vyāsa, Vyāsa to Romaharṣaṇa and Romaharṣaṇa to the Brāhmaṇas residing in Naimiṣa. The second part of the *Vāmana*, according to Nārada, is called *Bṛhad Vāmana* and has four *Saṁhitās* of 1,000 verses each, viz , *Māheśvarī, Bhāgavatī, Saurī* and *Gāṇeśvarī*[5]. Though the contents of the first part of the *Vāmana* as described in the *Nāradīya* agree generally with the contents of the printed text, the second part of the *Vāmana* is not available. Baldeva Upādhyāya has shown that the Devanāgarī manuscript of the *Vāmana* comes upto 94 chapters when the chapters 83 and 84 are combined together ; the Telugu manuscript contains only 89 chapters ; the manuscript written in the Śāradā script has 85 chapters and the two manuscripts received from Adyar and Sṛṇgerī have only 67 chapters. Furthermore, the printed Veṅkaṭeśvara edition contains 95 chapters. Under these circumstances, Baldeva Upādhyāya states that the printed text as well as the manuscripts of the *Vāmana* cannot reach up to 10,000 verses as described in the *Nāradīya*[6]. These points show that Nārada's description of the *Vāmana* is not based upon the extant *Vāmana*.

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1. HD, V. 2. p. 832; Purāṇa, VII. 2. p. 349; PD, p. 51; PV, p. 76; M- A study, p. 172; N, I. 105.
2. PD, p. 51.
3. Purāṇa, VII. 2. p. 349.
4. M, 53. 44-45; ŚK, VII. 1.2.63-63; K, I. 1.19; G, I. 227.19; *Some aspects of Vāmana Purāṇa* by B. H. Kapadia, *Purāṇa*, VII. I. pp· 170-182; PR, pp. 76-77.
5. N, I. 105; PR, p. 92.
6. PV, pp. 560-562; PD, pp. 373-374.

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XV. *Kūrma*

According to the *Bhāgavata*, *Brahmavaivarta* and *Devībhāgavata* the *Kūrma* contains 17,000 verses, but according to the *Vāyu* and *Matsya* 18,000 and according to the *Agni* 8,000 verses. However, the Veṅkaṭeśvara edition contains only 5,925 verses[1]. According to the *Nāradīya* the *Kūrma* has four *saṁhitās*. viz., *Brāhmī*, *Bhāgavatī*, *Saurī* and *Vaiṣṇavī*, with six, four, two and five thousand verses respectively, i. e., 17,000 verses in all[2]. The *Bhāgavatī Saṁhitā* is divided into four *pādas* treating of the duties of the Brāhmaṇas, Kṣatriyas, Vaiśyas, Śūdras and the mixed castes.[3] The Matsya describes *Kūrma* as one in which Janārdana in the form of a Kūrma (tortoise) explains to the sages the glories of duty, wealth, pleasure and liberation through the story of Indradyumna, in relation to the *Lakṣmī Kalpa*. The *Agni* and *Nāradīya* also state that the *Kūrma* was narrated by *Kūrma* through the story of Indradyumna.[4] According to the *Kūrma* itself the entire text consisted of four Saṁhitās, viz., *Brāhmī*, *Bhāgavatī*, *Saurī* and *Vaiṣṇavī* respectively, but the present text deals with only the *Brāhmī Saṁhitā* with 6,000 verses as its extent. Though the account of the *Brāhmī Saṁhitā* as given by the *Nāradīya* is in general agreement with that of the present text, it speaks nothing about the other *Saṁhitās*[5]. So, the difference in the extent and contents of the *Kūrma* shows that the extant *Kūrma* does not agree with that described by Nārada.

XVI. *Matsya*

The *Matsya* treats of seven kalpas. It extends to 14,000 verses according to the *Vāyu*, *Matsya*, *Bhāgavata*, *Devībhāgavata* and the *Nāradīya*, 13,000 according to the *Agni* and 18,000 according to the *Brahmavaivarta*[6]. Hazra has shown that according to the *Devībhāgavata* the *Matsya* has 44,000 verses. Anand

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1. PD, p. 51; HD, V. 2. p. 832; M—A study, p. 172; PV, p. 76; Purāṇa, VII. 2. p. 349.
2. N, I. 106.
3. DCSM, p. CxIi.
4. M, 53. 46-47; Ag, 272. 19; N, I. 106. 1-2; PR, p. 59.
5. K, I. 1. 21-23; N, I. 106. 1-21; PR, pp. 57-58; PV, pp. 158-159.
6. HD, V. 2. p. 832; N, I. 107; M—A study, p. 172; PD, p. 51; PV, p. 76; Purāṇa, VII. 2. p. 349.

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Swarup Gupta says that the *Matsya* contains 13,003 verses according to the *Agni*. Jwalaprasad Misra states that it has 19,000 verses according to the *Bhāgavata* and 18,000 verses according to the *Devībhāgavata*.[1] However, actually according to the *Bhāgavata* Gītā Press edition (XII. 13. 4-9) and the *Devībhāgavata* Veṅkaṭeśvara edition (I. 3. 2-12) the *Mastya* contains only 14,000 verses and according to the *Agni* Veṅkaṭeśvara edition (272) 13,000 verses. The Ānandāśrama edition contains 14,062 verses[2]. It is stated to be an interlocution between Matsya and Manu. The description of the *Matsya* given by the *Nāradīya* agrees generally with the text in the Ānandāśrama edition. Noticing the difference in extent in the printed *Matsya* text and in the statement of the *Devībhāgavata* Jwalaprasad Misra thinks that the present text has lost some portion which were in the *Ādi Matsya* the ancient text of the *Matsya*[3]. Under these circumstances we cannot definitely say that Nārada used the extant *Matsya* for his description.

XVII. *Garuḍa*

This *Purāṇa* is stated to have been narrated by Bhagavān Viṣṇu to Garuḍa. It extends to 19,000 verses according to the *Nāradīya*, *Bhāgavata*, *Brahmavaivarta* and *Devībhāgavata*, 18,000 according to the *Vāyu* and *Matsya* and 8,000 according to the *Agni*. Its Veṅkaṭeśvara edition has only 8,738 verses. Kane[4] has shown that according to *Vāyu Garuḍa* contains 18,000 verses.[5] But actually *Vāyu* Ānandāśrama edition (104.3-11) states that *Garuḍa* has 19,000 verses Agrawala and Baldeva Upādhyāya mention that *Garuḍa* contains 19,000 verses according to *Matsya*[6] but *Matsya* Veṅkaṭeśvara edition (53.53) actually says that *Garuḍa* contains only 18,000 verses. The *Nāradīya* states that this *Purāṇa* treats matters relating to *Tārkṣya Kalpa*[7]. The *Matsya*, *Agni* and *Skanda* say that *Garuḍa* is declared by Kṛṣṇa (Viṣṇu according to

1. SUP, II. p. 286. n. 655: Purāṇa, VII. 2. p. 349; PD, p. 51.
2. *Purāṇa*, VII. 2. p. 349.
3. *DCSM*, and Cxii; PD, pp. 388-389.
4. N, I. 108; PD, p. 51; HD, V. 2. p. 832 *Purāṇa*, VII. 2. p. 349; PV, p. 76; *M—A study*, p. 172.
5. HD, V. 2. p. 832.
6. *M-A study*, p. 172; PV, p. 76.
7. N, I. 108.2; DCSM, p. Cxli.

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Agni) in connection with the origin of *Garuḍa Kalpa*. In the extant *Gāruḍa*, though Viṣṇu is the narrator, there is no mention of the Gāruḍa Kalpa or of the origin of Garuḍa from the cosmic egg. The account of the *Garuḍa* given in the *Nāradīya* tallies with the present text[1], in general, but the difference in extent and the matters mentioned above show that the *Nāradīya* descritpion of the *Gauḍa* is not based upon the extan *Garuḍa*.

XVIII. Brahmāṇḍa

It has 12,000 verses according to the *Vāyu*, *Matsya* and *Skanda Purāṇas*, 12,100 accorning to the *Devībhāgavata* and 12,000 according to the *Agni*, *Bhāgavata*, *Nāradīya* and *Brahmavaivarta Purāṇas*. But the Veṅkaṭesvara edition contains 14,268 verses[2]. This *Brahmāṇḍa* is divided into four *pādas* viz., *Prakriyā* and *Anuṣaṅga* forming the *Pūrvabhāga* (first part), *upodghāta* forming the *madhyama* (middle) and *Upasaṁhāra* forming the *Uttarabhāga* (later part) of the text. The work deals with matters relating to *Ādi kalpa* and was recited by Brhmā to Vasiṣṭha, Vasiṣṭha to Parāśara, Parāśara to Jātukarṇīya, Jātukarṇīya to Vāyu and Vāyu to Vyāsa. Hence this *Brahmāṇḍa* is also called *Vāyu*. The text generally agrees with the *Vāyu* published by Rājā Rājendralāla Mitra in the Bib. Ind. series[3]. According to Pargiter, these two Purāṇas, i.e, *Vāyu* and *Brahmāṇḍa*, were not originally separate. The cause of separation may be sectarian, for the *Brahmāṇḍa* contains a few chapters which smack of Vaiṣṇavism[4]. Of course, scholars like Wilson, Rājā Rājendralāla Mitra and Bhandarkar already raised doubts about the existence of an original ancient *Brahmāṇḍa* different from the available text of the *Brahmāṇḍa*[5]. All these points show that the *Nāadīya* description of the *Brahmāṇḍa* may not be based on the extant *Brahmāṇḍa* text.

iv. Vedāṅgas (the Limbs of the Vedas)

Knowledge, according to the *Upaniṣada*, is of two kinds, higher and lower. The higher concerns itself with the knowledge

1. M. 53.52; Ag, 272.21b-22a; SK, VII. 1.2.72; PR, p. 142; PD, p. 398.
2. HD, V. 2. p. 832; M-A study, p. 172; PD, p. 51; Purāṇa, VII. 2. pp. 349, 351; PV, p. 76; N, I. 109.
3. DCSM, p. Cxlli.
4. AIHT, pp. 23. 77; PR, pp. 17-18.
5. PD, p. 401.

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of Brahman, whereas the lower consists of four *Vedas*, *Śikṣā* (phonetics), *Kalpa* (ritual), *Vyākaraṇa* (grammar), *Nirukta* (etymology), *Chandas* (metrics and *Jyotiṣa* (astronomy and astrology).[1] The study of these six subjects helped in understanding of the Vedas. Thus *Śikṣā* and *Chandas* helped in reading and recitation of the *Vedas*. *Vyākaraṇa* and *Nirukta* were useful for their understanding, and *Jyotiṣa* and *Kalpa* for practising the knowledge gained by them. The *Vedāṅgas* seem to have originated from the *Brāhmaṇas* and the *Āraṇyakas*, where, along with the explanation of the sacrificial ritual, matters bearing on the other five aṅgas (limbs) are also discussed. "In course of time, however, these subjects were treated more and more systematically, and separated special schools, though still within the Vedic fold arose for each of the six supplementary sciences of the Veda"[2]. These special texts are in the *Sūtra* style.

Śikṣā in the Nārada Purāṇa

Śikṣā deals with instructions for the correct pronunciation and accentuation of the Saṁhitās of the Vedas.

Nārada describes Śikṣā in detail laying down rules for the chanting of Vedic and classical Sanskrit with correct intonations and pronunciation. He also explains the art of music and singing and other cognate sciences[5]. His description of Śikṣā may be summed up as given below :

According to Nārada, the Śikṣā is 'Ṛk-yajus-sāma-lakṣaṇa' of dvijātis, i. e., the directive to the twice-born regarding the study of the proper chanting of three Vedas, viz,, Ṛk, Yajus and Sāma[6].

The Svara is of prime importance in the Vedic studies. In the *Ṛk*, *Gāthās* and *Sāmamantras* the arrangement of the three kinds of Svarāntaras, viz., Arcika (related to Ṛgveda), Gāthika (related to Gāthās) and Sāmika (related to Sāma) is one, two and three respectively. Nārada says that the mantras chanted with proper

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1. MU, I. 5: HLL, I. p. 268.
2. HSL, p. 31.
3. HLL, I. p. 268.
4. HIL, I. pp. 282-284.
5. DCSM, p. lxxxiii: N, I. 50.
6. N. I. 50-30.

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intonations alone will be benefical, otherwise, they will destroy even the performer of the *yajña* (sacrifice) as in the case of the wrong-intonation of Indraśatru.[1]

In the Vāṅmaya (language) there are three original places for pronunciation, viz., *uras* (chest), *kaṇṭha* (throat) and *śiras* (head) and they are known as *Savanas*. The svaras, *nīca* (low) *madhya* (mediocre) and *ucca* (high), are produced from *uras*, *kaṇṭha* and *śiras* respectively. The Saptasvaras (seven notes prevalent in the Sāmaveda) are also produced from these three places. The first Svara, i. e., Ārcika is used in reciting *Kaṭha*, *Kalāpa*, *Taittira* and *Āhvarakas* as well as *Ṛgveda* and *Sāmaveda*. The *Ṛgveda* may be chanted through the second and third, i. e., *Gāthika* and *Sāmika* also[2].

The Pārthiva (worldly) svara is classified as ucca, madhyama and saṅghāta. In the Saptasvaras, the third, first and kruṣṭa, i. e., the sixth, are used by Āhkarakas, the four svaras from the second to the fifth by Taittirīyas, all the seven svaras by Sāmavedins, the second and the first svaras by Tāṇḍins, Bhāllavins, Śātapathas and Vājasaneyins[3], The Ārcika svaras are divided into three as udātta, anudātta and svaritas[4].

The 'Svaramaṇḍala' comprises 7 svaras, 3 grāmas (gamut), 21 mūrchanās (melody) and 49 tānas (protracted tunes). The seven svaras are: Ṣaḍja, Ṛṣabha, Gāndhāra, Medhyama, Pañcama, Dhaivata and Niṣāda[5]. The colour of the svaras is described, respectively, as that of a lotus leaf, parrot, gold, *kunda* flower, dark, yellow and variegated. The svaras, Pañcama, Madhyama and Ṣaḍja are presided over by the Brāhmaṇas Ṛṣabha and Dhaivata by the Kṣatriyas, the first and the second halves of Gāndhāra and Niṣāḍa by the Śūdras respectively[6]. All the creatures, movable and immovable, are sustained by the notes used in Sāman recital : *dhāryante sāmikaiḥ svaraiḥ*—the gods by Kruṣṭa svaras, humans by the first, animals by the second gandharvas and apsarās by the third, pitṛs and birds by the fourth,

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1. N, I. 50. 15-19.
2. N, I. 50. 20-23.
3. N. I. 50. 23-26.
4. N, I. 50. 121.
5. N, I. 50. 30-32.
6. N, I. 50. 46-50.

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piśācas, asuras and rākṣasas by the fifth (*Mauda*), and the movable and the immovable world by the Atisvāra[1]. These svaras are said to have originated respectively from kaṇṭhā(*Sa*), śirasri (*Ri*), nāsikā (nose) (*Ga*), uras (*Ma*) uras and śiras, and kaṇṭha (*Pa*), lalāṭa (forehead) (Dha) and (Ni) from all the above conjointly.[2] It is said that these svaras are first sung by Agni, Brahmā, Soma, Viṣṇu, Nārada, and Tumburu respectively.[3] Again, Nārada explains that the sound of Mayūra (peacock) is Ṣaḍja, that of Go (cow) is Ṛṣabha, that of Aja (goat), etc., is Gāndhāra, that of Krauñca (heron) is Madhyama, that of Vasanta-Kokila (spring-cuckoo) is Pañcama, that of Aśva (horse) is Dhaivata, and that of Kuñjara (elephant) is Niṣāda[4]. The Ṣaḍja svara pleases the gods, Ṛṣabha ṛṣis, Gāndhāra pitṛs, Madhyama gandharvas, Pañcama gods, pitṛs and ṛṣis, Niṣāda yakṣas and Dhaivata all the bhūtas (living beings)[5].

The three Grāmas are Ṣaḍja, Madhyama and Gāndhāra produced of Bhūrloka (terrestrial globe). Bhuvarloka (ether), and Svarga (heaven) and Abhra (atmosphere) respectively. By the distinctive position of svaras the grāmerāgas originated.[6]

The seven mūrchanās of gods are Ṇadī, Viśālā, Sumukhī, Citrā, Citravatī, Mukhā and Balā; those of pitṛs are Āpyāyanī, Viśvabhṛtā, Candrā, Hemā, Kapardinī, Maitrī and Bārhatī and those of ṛṣis are Uttara-Mandra is Ṣaḍja, Abhirūhatā (Abhirudgatā) in Ṛṣabha, Aśvakrāntā in Gāndhāra, Sauvīra in Madhyama, Hṛṣikā in Pañcama, Uttara in Dhaivata and Rajanī in Niṣāda svara. Gandharvas use the seven mūrchanās of gods, Yakṣas those of pitṛs and the humans those of ṛṣis.[7]

While describing music, Nārada says that the term 'Gāndharva' denotes the singing of songs together with playing on the musical instruments, for, here the letter 'ga' means geya (a

1. N, I. 50. 106-109.
2. N, I. 50. 63-64.
3. N, I. 50. 71-73.
4. N, I. 56. 61-62.
5. N, I. 50. 41-43.
6. N, I. 50. 32-34.
7. N, I. 50. 35-41.

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song, singing) 'dha' means Kārupravādana (proper playing of an artist) and 'va' means vādya (musical instrument).[1]

Nārada enumerates the ten guṇas (qualities) of gāna (song) as rakta, pūrṇa, alaṅkṛta, prasanna, vyakta, vikruṣṭa, ślekṣṇa, sama, sukumāra and madhura and explains them.[2] The 14 Gīti-doṣas (defects of songs) have been named as śaṅkita, bhīṣaṇa, bhīti, udyuṣṭa, anunāsika, kākasvara, mūrdhagata, sthānavivarjita, visvara, virasa, viśliṣṭa, viṣamāhata, vyākula and tālahīna. It is said that the ācāryas (preceptors) like some (even) scholars padacheda (districhenunciation of words), ladies madhura (sweet) and other people vikruṣṭa (with pitch).[3]

Regarding the musical instruments, Nārada gives explanation about Vīṇā and Veṇu.

Vīṇā (lute) is classified as Dāravī (wooden) and 'Gātravīṇā' (corporeal lute i e. human voice). The use of 'Gātravīṇā' is mentioned in the singing of Sāmagāna. Then the description of Sāmoccāraṇa (recital of Sāmaveda) also is given in detail.[4]

While explaining Veṇu, Nārada mentions that the first svara of Sāman is considered as the Madhyama svara on the Veṇu; and similarly, the second, third, fourth, fifth, sixth and seventh svaras of Sāman are the Gāndhāra, Ṛṣabha, Ṣaḍja, Dhaivata, Niṣāda and Pañcama svaras on the Veṇu.[5]

Then Nārada gives some explanation regarding the Chandas (metre) also. He says that the Chandas Āryā is composed of four Pādas, regulated by 12, 18, 12 and 15 mātrās (Syllabic instants), and the contrary of this metre is known as Vipulā.[6] Though Nārada states that the time taken for a wink of the eyes is called mātra, he also adds that according to some people it is the time taken by the flash of lightning or the time taken in pronouncing the letters (ṛ, va, ta or ra).[7]

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1. N, I. 50. 58.
2. N, I. 50. 43-44.
3. N, I. 50. 44-46.
4. N, I. 50. 79ff.
5. N, I. 50. 59-60.
6. N, I. 50. 199-200.
7. N, I. 50. 166.

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There are three hetus (sources) for knowing the Chandas and they are Chandomāna, Vṛtta and Pādasthāna; but the Vedic Ṛcās are svacchanda (self dependent) Vṛttas (metres).[1]

After these explanations, Nārada states that people like he himself, Tumburu, Vasiṣṭha, Viśvāvasu and Gandharvas are incapable of knowing the correct lakṣaṇas (characteristics) of Śikṣā due to the minute position of svaras.[2]

For a successful study, Nārada suggests some rules and a systematic life to be observed in general.

A person should study Vedas in the early hours of the day meditating upon Brahman during the period between the equinox in autumn and spring. After chanting the first seven mantras in Mandra svara, he may continue chanting of mantras according to his desire. During the period of Vedic studies he should eat *Triphalā* (the three myrobalans) powder mixed with salt for attaining digestive power, wisdom and clear pronunciation. He should inhale smoke and eat honey also. For securing a clear and sweet voice he should use, for charming the teeth, the stick of Āmra (mango), Palāśa (Butea frondosa), Bilva (wood-apple), Apāmārga (Achyranthes aspera), Śirīṣa (Mimosa Sirisa), Khadira (Acacia catechu), Kadamba (Anthocephalus cadamba), Karavīra (Nerium odorum) or Karañja (Pongamia glabra). A good instructor, clear voice, concentration, self-control, good lips, good teeth, slow and steady approach, etc., are the essentials for Vedic studies.[3]

The *Agni Purāṇa* describes Śikṣā in 22 verses, giving summary of the *Pāṇinīya Śikṣā* and the verses are, more or less, verbatim from Pāṇini. But Nārada's approach on this topic appears completely different. For example, Nārada gives rules for the pronunciation of not only Vedic Sanskrit but also for classical Sanskrit. Furthermore, he explains the art of music and singing and other cognate sciences.[4]

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1. N, I. 50. 189.
2. N, I. 50. 206.
3. N, I. 50. 207 ff.
4. Ag. Ch, 336; Ag-A study, pp. 135-138; DCSM, pp. lxxiii, cxxviii.

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'Kalpa' in the Nārada Purāṇa is not used in the sense of Śrauta or Gṛhya rites. Nārada says that the Kalpa is divided into five, viz., Veda, Saṁhitā, Āṅgirasa, Śānti and Nakṣatra Kalpas. The Veda Kalpa describes Ṛgādividhāna (the performance of certain rites by reciting verses of the Ṛgveda,); Saṁhitā Kalpa, the deities, the chandas and the ṛṣis of mantras; Āṅgirass Kalpa, the six karmas related to witchcraft; Śānti Kalpa, rites-toward off the evil for the three kinds of Utpātas or natural calamities, viz., divya (celestial), bhauma (terrestrial) and āntarikṣa (atmospheric) and suitable Śāntis (expiatory rites) for these and the Nakṣatra Kalpa relates to the stars. These are described in detail in other Śākhās also.[2]

Nārada describes the Gṛhya Kalpa contained in the Nakṣatra Kalpa. Here he says that as the Oṁkāra and Śabda (voice) arose from Brahmā's throat, they are considered to be very auspicious. Further, he mentions the importance of the purification of the earth, which is filled with the Medas (marrow) of the demons, Madhu and Kaiṭabha by sprinkling water mixed with cowdung, the cleansing of Vedī, placing of fire upon the Vedī and by the proper arrangement of the sacrificial utensils and other articles. Thereafter there is a description regarding Gaṇeśa worship, Grahaśānti (propitiation of planets by sacrifices) and Pitṛ Kalpa, viz., the performance of Śrāddha,[3] etc.

Here in the Kalpa Śāstra, Nārada does not speak of the Śrauta, Gṛhya and Dharma-Sūtras, but he deals with the Nakṣatra Kalpa, Vede Kalpa, Saṁhitā Kalpa, Āṅgirasa Kalpa and Śānti Kalpa for every Śākhā of every Veda, whereas those five Kalpas are attributed by the ancients to the caraṇavyūhas of the Atharva-veda. The conception of all the Vedas having all the five Kalpas owes its origin, according to H. P. Śhāstrī, to the revival of Vaidika studies, probably under the influence of Kumārila in the early 8th century A. D.[4]

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1. HIL, I. p. 275.
2. N, I. 51. 1-8.
3. Cf. Gaṇeśa Worship and Śrāddha, infra. pp. 216-219 and 371-381. N, I. 51. 9 ff.
4. DCSM, V. p. lxxxiv.

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(c) Vyākaraṇa

The science of grammar, too, originated in connection with the Veda-exegesis, for, certain isolated grammatical terms are found even in the Āraṇyakas.[1] The earliest available text on grammar is the Aṣṭādhyāyī, the old Vedāṅga works on grammar being lost to us.

Vyākaraṇa in the Nārada Purāṇa

Nārada says that Vyākaraṇa is the mukha (face) of the Veda[2] and deals with the following topics under grammar : (i) the seven sub-vibhaktis (case-endings), (ii) Declension of words in pulliṅga (masculine gender), strīliṅga (feminine) and napuṁsakaliṅga (neuter), (iii) kāraka (case), (iv) saṁhitā (euphonic combination), (v) taddhita (nominal derivations). (vi) samāsa (compound) and (vii) tiṅvibhakti (verbal terminations).

(i) *The seven sub-vibhaktis from Prathamā to Saptamī are then given*[3]

(ii) The Declension

In the beginning the declension of the word Rāma is given fully in a verse praising Lord Rāma. The declension of other words of Ajanta (ending in a vowel) and Halanta (ending in a consonant) also are mentioned. The Triliṅga (used in all the three genders) words such as Śukta, Kīlālapā and the Sūci and the seven Sarvanāmas (pronouns) Sarva, Viśva, Ubhaya, etc., also are enumerated.[4]

(iii) Kāraka

A Prātipadika is that which, while giving a meaning, is not a root and not an affix or suffix. Prathamā Vibhakti (nominative case) is added to a Prātipadika to indicate its gender, number, etc.; in Sambodhana (in exclaiming or addressing), to Karma (object) in passive voice and Kartā (subject) in active voice. Dvitīya vibhakti (accusative is used with a word in Karma, Tṛtīyā (instrumental case) in Karaṇa, Caturthī (dative

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1. HIL, I, p. 289.
2. N, I. 52. 1.
3. N, I. 52. 2-8.
4. N. I. 52. 34-51.

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case) in Sampradāna, Pañcamī (ablative case) in Apādāna, Ṣaṣṭhī (possessive case) in Sambandha and Saptamī (locative case) in Adhikaraṇa or Ādhāra. Besides, Dvitīya is used with the words antarā, antareṇa, etc. Again, Dvitīyā is added with Karmapravacanīyas (particles) words, viz., pari, anu, prati, etc. Dvitīyā and Caturthī are used in gatikarma (object of a root, meaning movement) and in ceṣṭā (action). The aprāṇi (lifeless) Karma, if it is used with the Verb 'man', will be in Dvitīyā or Caturthī, when its meaning shows dishonour. Tṛtīyā is added to words saha, etc., and to an adjective qualifying a defective limb. Caturthī is used with words nama, svasti, svadhā, svāhā, etc. Pañcamī is added to a word when the verb indicates a sense of fear or protection; and to the words, pari, apa, āṅ, etc.; Ṣaṣṭhī or Saptamī vibhaktis are added to the words svāmī, īśvara, adhipati, sākṣī, dāyāda and sūtaka and in the meaning of nirdhāraṇa (decision), Ṣaṣṭī is added to the object in smṛtyartha (in a meaning of remembrance), to the verb karoti in the case of pratiyatnaka or in himsā (violence). Ṣaṣṭhī is used in hetuprayogaka (in using the word 'hetu' in hetvartha also). In Kāla and Bhāva, i. e., when an action is being done another action also is taking place, Saptamī is used.[1]

(iv) *Saṁhitā*

As examples of Saṁhitā (combination), the words daṇḍāgraṁ, dadhīdaṁ, madhūdakaṁ, etc., are given.[2]

(v) *Taddhita*

In this section words like Pāṇḍava, Śraidhara and Gārgya are enumerated as examples.[3]

(vi) *Samāsa*

There are illustrations of the following Samāsas with examples :

(1) Avyayībhāva (Adverbial compounds) —Adhistrī, Yathāśakti;

(2) Tatpuruṣa (Determinative compounds) —Rāmāśrita Dhānyārtha, Yūpadāru, Vyāghrabhī;

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1. N, I. 52.2-17.
2. N, I. 52. 25-34.
3. N, I. 52. 52-72.

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(3) Dvigu (Numeral appositional compounds) —Pañcagavaṁ, Daśagrāmī, Triphalā;

(4) Karmadhāraya (Appositional compounds)—Nīlotpalaṁ, Mahāṣaṣṭhī;

(5) Nañ-Tatpuruṣa (Negative Tatpuruṣa) —Abrāhmaṇa;

(6) Upapada Tatpuruṣa (Upapada compound)—Kumbhakāra;

(7) Bahuvrīhī (Attributive compounds) —Prāptodako grāmaḥ; Pañcagu, Rūpavatbhārya, Madhyāhna, Sasuta;

(8) Dvandva (Copulative compounds) —Rāmakṛṣṇau,[1]

(vii) *Tiṅ-vibhaktis*

Parasmaipada and Ātmanepada terminations for two present tense are then given.

The senses in which the ten Lakāras are used are then given.

Laṭ is used in Vartamāna (present tense). Laṅ in Anadyatana Bhūta (past indefinite). Loṭ in Vidhyādi (imperative, etc.), Liṅ in Vidhi and Āśiṣ (imperative conditional mood and benedictive). Liṭ in Atīta Parokṣa (past perfect), Luṭ in Śvastana (future going to occur during the course of the day). Lṛṭ in Anadyatana Bhaviṣya (second future). Luṅ in Bhūta (Aorist) and Lṛṅ in Atipatti (the passing by of an action unaccomplished).

The ten Gaṇas (groups) of roots, Bhvādi, Adādi, Juhotyādi, Divādi, Svādī, Tudādi, Rudhādi, Tanādi, Kriyādi and Curādi with their verbal formations in the ten lakāras of Parasmaipada in the third person singular number also are mentioned.

The other verbal formations, causal, desidiative and different kinds of reduplicatives (bhāvayati, bubhūṣti, bobhūyate, bobhavīti) are then given. The three voices, viz., Kartari (active), Karmsṇi (passive) and Bhāva (impersonal passive) also are enumerated.[2]

Here Nārada does not give the tradition of grammar though a brief abstract of some work of the Pāṇinian school is given.

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2. N, I. 52. 91-96.
1. N, I. 52. 17-24, 72-86.

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But the Purāṇa does not follow the system of Pāṇini fully. This section seems to have been written after the revival of Paṇini by Bhartṛhari.[1] Moreover, Nārada's approach to grammar is not found to be very systematic, as he mostly gives simple examples without stating the rules on the topics. It is to be remembered that the account is a popular presentation. The Agni Purāṇa also explains grammar in eleven chapters and the presentation there, in outline, is a mere summary of the Kumāravyākaraṇa.[2]

(d) Nirukta

The Nirukta is an attempt at the interpretation of the Vedic words. The earliest work of the type is the Nirukta of Yāska and it is a commentary to the lists of words, which, according to Yāska, were compiled by the ancient sages for the understanding of the Vedic texts.[3] The words fall into three groups, viz., (1) Naighaṇṭuka kāṇḍa containing Vedic words which are synonyms. (2) Naigama kāṇḍa or Aikapadika containing ambiguous and difficult Vedic words, and (3) Daivatakāṇḍa which classifies the deities according to the three regions, earth, sky and heaven. Yāska himself mentions the works of 17 predecessors in this field, which are lost.[4]

Nirukta in the Nārada Purāṇa

Nirukta is considered to be the ears of Veda[5]. The compilation is of Vedic dhātus (root) and is divided into five categories, where varṇāgama (addition of a letter), varṇaviparyaya (change of letter), varṇavikāra (modification of letters), varṇanāśa (omission of letter and saṁyoga (joining of letters) occur in the different contexts as in the words, haṁsa, siṁha, gūḍhotmā, Pṛṣodara and bhramara respectively.[6]

The grammatical rules as applicable to the Veda may be said to be different from the laukika (classical) rules and as examples there are the words Punarvasu, nabhasvat, vṛṣaṇa, dadhnā,

1. DCSM, V. pp. Lxxxiii, Cxxxviii.
2. Ag. Chaps. 349-359; Ag-A study, pp. 138-146.
3. HIL, I, p. 287; HSL, p. 32.
4. HIL, I. p. 288; HSL, p. 32.
5. N, I. 53.1.
6. N, I. 53. 1-5.

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juhoti, karṇebhiḥ, devāsaḥ, etc, Similar discrepencies in rules are found with regard to Sup, Tiṅ, Upagraha (Parasmaipadi and Ātmanepadi), Liṅga, Puruṣa, Kāla, Hal, Ac, Svara, Kartṛ (Kāraka) and Yaṅ. Words like rātrī, vibhvī, kadrūḥ, karṇebhiḥ, devāsaḥ and tvāvataḥ may be cited as examples.[1]

The Bāhulaka Vidhi is also to be seen in the Veda, operating in its four ways, viz., Pravṛtti operation, Apravṛtti (nonoperation). Vibhāṣā (optionality) and Anyathābhāva (the opposite).[2]

The dhātus are divided into ten groups, viz., Bhvādi, Adādī, Hvādi (Juhotyādi) Divādi, Svādi, Tudādi, Rudhādi, Tanādi and Curādi containing 1006, 73, 22, 140, 32, 157, 25, 10, 52 and 136 dhātus respectively. Again. these dhātus are classified as Parasmaipadi, Ātmanepadi, Ubhayapadi and as Udātta, Anudātta and Svarita groups[3].

Besides these, there are Laukika and Vedic dhātus referred to in the Sūtras. All the dhātus are in all Gaṇas and they have various meanings. Sanādyanta (ending in Sanādi) words and Nāmadhātus (name-root) also are known as dhātus. Thus, the dhātus are very large in number[4].

It is said that all the words, Vedic and classical, are thus siddha (established). The study of their description, prakṛti (elementary form of a word), pratyaya (affix or suffix), ādeśa (substitute), āgama (the addition or insertion of a letter), etc., is considered as necessary.[5]

As in the case of Vyākaraṇa, in connection with Nirukta also Nārada gives only a brief description. He does not illustrate the rules, but enumerates only some examples of the same. This chapter is very helpful for gaining a broad idea regarding the science of Nirukta.

(e) Chandaśśāstra

The Vedāṅga Chandas, like the Nirukta, is only the latest of an earlier scientific literature. Of those texts that have come down

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1. N, I. 53. 5-15.
2. N, I. 53. 19-19.
3. N, I. 53. 35-69.
4. N, I. 53. 70-76.
5. N, I. 53. 84-88.

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to us, the *Nidāna Sūtra* of Sāmaveda not only explains the nature and names of Vedic metres but also includes an index to the Vedic metres; the *Chandaḥ Sūtra* of Piṅgala which pertains to a later period also deals with metres of Sanskrit poetry.[1]

Chandaśśāstra in the Nārada Purāṇa

Chandas is divided into Vedic and classical and also on the basis being mātrā (syllabic instant) and varṇa (letter). The eight Gaṇas (syllabic feet), guru and laghu (long and short), are then described.

The terms Pāda (Quarter), Viśrāma or Yati (Caesura), the classes of metres as *sama* (seven feet), Ardha *sama* and Viṣama are then explained. The 26 classes of Chandas are enumerated depending upon the number of syllables (from one to 26) in each pāda of a regular metre : Uktā, Atyuktā, Madhyā, Pratiṣṭhā, Supratiṣṭhā, Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup, Jagatī, Atijagatī, Śakvarī, Atiśakvarī, Aṣṭi, Atyaṣṭi, Dhṛti, Vidhṛti, Kṛti, Prakṛti, Ākṛti, Vikṛti, Saṅkṛti, Atikṛti and Utkṛti. Each of these main chandas produces a large number of other subordinate metres depending upon the distribution of Guru and Laghu syllaables. A pāda containing more than 26 syllables gives rise to Daṇḍakas known as Caṇḍa vṛṣṭiprapāta, etc. Gāthā is composed in three or six pādas.[2] The Prastara with Naṣṭoddṛṣṭa of metres is then given.

Here Nārada gives a short description about the metres prevalent in Vedic and classical Sanskrit. Besides, he gives rules for Prākṛta prosody also [3] Nārada's presentation of Chandas again is in the very same popular manner as in the case of grammar. A comparative study on the subject as given here and as found in the *Agni Purāṇa* shows that the *Agni Purāṇa* deals with this Śāstra in eight chapters giving a direct summary of the *Chandaśśāstra*.[4]

(f) Jyotiśśāstra

From the day man emerged on this planet he is engaged in an endless effort to unravel the mysteries that abound in nature.

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1. HIL, I. P. 289.
2. N, I. 57.
3. DCSM, V. p. lxxxiii.
4. Ag. Chaps, 328-335; Ag—A Study, pp. 116-135.

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No.
Shri Shri ... Ashram

It is the same urge to pry into the unknown that led him to the science of the stars.

The eternal phenomena of the day and night, the Sun, the Moon, the Stars, the eclipse, the rising and falling tides in the ocean—all these kindled his imagination. He wanted to find out what forces controlled these happenings and in what set pattern they functioned, as also what effects they could possibly have on human beings, who were as much a part of the universe as the others. From the study of these, the science of Jyotiśśāstra took shape.[1]

Jyotiśśāstra is made up of three important parts, viz., Gaṇita, Phalita, and Jātaka. Gaṇita or astronomy is a study of the physical aspects of the heavenly bodies namely, their constitution, motion, attraction, etc. The second and the third parts, on the other hand, deal with the influence of these bodies on human beings.

There is enough proof to show that jyotiśśāstra is very ancient. The earliest references are found in the Vedas. The Babylonians knew Jyotiśśāstra in the second millennium B.C. and Venus, Jupiter and Mars were taken into account by them. The Venus tables, calculated from observations, date back to a period, 1921 to 1901 B.C. The boundary stones and monuments are conclusive proofs of the fact that the Babylonians had recognised four or five signs of the zodiac even before 1000 B.C.[2] The other evidences include thousands of cuneiform tablets. They calculated the rotation of various planets, the annual calendar, new moon day and the eclipse. It is said that in 530 B.C. Pythagoras, after a study in the Orient, Babylon, India, etc., propounded new theories in astronomy.[3]

Hyparchus and Pythagoras were the greatest among Greek astrologers. Hyparchus's invaluable discoveries are lost to us. We hear about them for the first time from Ptolemy. Among the many inventions of Hyparchus, the most important were the system of Precession (Ayana) and a machine used in observations.

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1. HIA, pp. 1-5; BJI, pp. 2-3.
2. HD. V. 1. pp. 570, 596.
3. BJI, pp. 120-123.

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Ptolemy was a follower of Hyparchus, and by 141 to 151 A.D., he had completed his almagest.[1] Jyotiśśāstra travelled from Greece to Rome and to other lands. The Arabs borrowed the knowledge from Indian Siddhāntas about 1500 B.C. The Chinese too had a fairly developed system by about 1100 B.C.[2]

After Ptolemy, for over 1500 years, there was a lull in Jyotiśśāstra research in the west.[3] In Babylon, astrology was the vocation of the priestly class.

From Ptolemy's writings (Books I & II), it is clear that he distinguishes between universal or general astrology and particular astrology (Books III & IV). The complete list of picture signs of the zodiac was popular in Babylon at least from the 6th century B. C. The oldest horoscopes were found in Mesopotamia, the earliest being of 263 B. C.[4]

As stated earlier, the beginning of Jyotiśśāstra in India can be traced back to the Vedic period. The Vedic authors calculated the lunar months and other units of time, the position of the stars and some of the planets. Horoscopy or predictive astrology is not found, though the basic principles of Saṁhitā and Muhūrta were known to them. The Vedāṅga Jyotiṣa is a clear proof of their knowledge in astrology.[5]

It was during the Vedāṅga Jyotiṣa period that the calculation of solar months, calendar, the accurate position of planets, the fixation of Lagna, etc , as well as the rudiments of horoscope were developed. During these days Jyotiṣa and Gaṇita were used as synonyms, i. e., the three branches of Jyotiśśāstra were not recognised as separate.[6] The Gṛhya-Sūtras and Dharma-Sūtras borrowed their astrological requirements from astrologers living in those days. It may be seen that the two branches of Jyotiśśāstra, viz., Jātaka and Saṁhitā, exercised great influence on Dharmaśāstra.[7]

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1. Ibid, pp. 125-126.
2. HD. V. 1. pp. 549, 508-509.
3. BJI, pp. 125-127.
4. HD, V. 1. pp. 554, 596-597.
5. Cf. Vedic Period, infra. pp. 130-138.
6. Cf. Vedāṅga Jyotiṣa Period, infra. pp. 138-141.
7. Cf. Dharmaśāstras, Epics, etc., infra. pp. 141-142.

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We find a full horoscope for the first time in the Rāmāyaṇa, i. e., that of Rāma, though it is not full-fledged in the modern sense. All the planets, as also the twelve rāśis (signs of the zodiac) are there. The reference to Muhūrta and the Saṁhitā in the epics shows the advancement of Jyotiśśāstra in those days. Surprisingly, the Mahābhārata contains much less of astrology than the Rāmāyaṇa.

The 12 rāśis and their effects are dealt with in the Jaiminīya Sūtra. Besides the nine important planets, a sub-planet, viz., Gulika, is also mentioned by Jaimini. The method of calculation in accordance with the week-days is described there with its effects.[1]

Gulika and its effects found an important treatment in the Bṛhad Parāśara Horāśāstra[2]. Aṣṭaka-Varga, various yogas (planetary combinations) and Daśās (periods), the method of calculation of climate. their effects, *Ārūḍha Lagna* (Hororay Prediction) and its effects in detail, too, find an important place in the Parāśara Horāśāstra. The Vasiṣṭha Saṁhitā describes the movement of planets and their effects and enumerates the stars commencing from Aśvinī. In the *Nārada Saṁhitā* a special treatment is accorded to matters connected with lakṣaṇas (signs and omens), Muhūrta, movements of planets, comets[3], etc.

Among the 18 Purāṇas, the *Nārada Purāṇa* stands out as the only which deals with all the three branches of Jyotiśśāstr a in detail.

It was during the Siddhānta period that the greatest of them all, the *Āryabhaṭīya* the first Pauruṣeya, (human) work in Gaṇita, and the works of Varāhamihira opened an expansive field of knowledge. Varāhamihira acknowledges previous authors like Satya, Maya, Yavana, Maṇittha, Viṣṇugupta, etc., in the *Bṛhajjātaka.*[4] Bhaṭṭotpala in his *Bṛhajjātaka-Ṭīkā* (commentary on Bṛhajjātaka) mentions Māṇḍavya, Garga, Bādarāyaṇa, Yājñavalkya and

1. Jaiminīya Sūtra, Ch, I. pāda, 2, Sūtra, 17 and the commentary; Ch, III. Pāda, 3, Sūtra, 66.
2. *Bṛhad Parāśara Horāśāstra,* Pt. I. Chs, 2, 6.
3. Cf. infra. pp. 168ff.
4. Bṛhajjātaka, Ch. 7.

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others. Unfortunately, we have not been able to get any information on their works.

Other prominent authors of the same period are Bhāskarācārya I, Brahmagupta, Lalla and Bhāskarācārya II.[1]

In the south, specially in Kerala, the Jyotiśśāstra took a different turn and consequently different systems developed. The *Kaṭapayādi* system and *Cāndravākyas* (lunar tables), believed to have been compiled by a Kerala Vararuci, were popular in Kerala in astronomical computation in the first century A. D.[2] I have shown that first and the foremost astronomer Āryabhaṭa belonged to Kerala.[3] Then we have Bhāskara I, the author of *Bṛhad-Bhāskarīya*, Laghu-*Bhāskarīya*, etc., in the 7th century A. D.[4] The *Parahita* system of astronomical computations seems to have been first put into use in Kerala towards 683 A. D.[5] This system is based on the Āryabhaṭīya.

According to Ullur Parameswara Iyer[6] Kerala made good progress in Jyotiśśāstra by the 7th century A.D. The beginning of the 9th century A.D. marked a new era in the development of astronomy in Kerala with royal patronage of kings like Ravi Varma Kulaśekhara. Śaṅkaranārāyaṇa, in his commentary on *Laghubhāskarīya*, mentions a fully equipped observatory established in Mahodayapura, i.e., Tiruvañcikkulaṁ. Thus great importance was attached to the study of astrology and astronomy. The next stage saw the emergence of great authors like Āryabhaṭa II, Parameśvara, the propounder of *Dṛk-Gaṇita*(14th century A D), and others.[7] The *Ārūḍha* or Horary astrology, known as *Praśna*,

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1. Cf, *Siddhānta Period*, infra. pp. 145-160.
2. *Cāndra Vākyas*, edited with notes and appendices by C. Kunhan Raja, Adyar Library, 1948; Malayāla-bhāṣā Sāhitya Caritraṁ, by Govindan Pallai, pp. 69-71.
3. Cf, *Siddhānta Period*, infra. pp. 145-160.
4. The thesis on Bhāskara I. by Kripasankar Sukla, BJI, p. 174.
5. Introduction on *Grahacāranibandhana*, a Parahita manual of Haridatta, p. V.
6. *Kerala Sāhitya Caritraṁ*, pt, II. p. 92.
7. Introduction on *Langhubhāskarīya*, by P. K. Narayana Pillai, p.XII; Cf. also "Kerala's Contribution to Samskrit Literature-2" by Dr. V. Raghavan. The Illustrated Weekly of India, Nov. 7. 1965, p. 41.

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an important and interesting branch of astrology, the most useful in our day-to-day life, also developed during this period. *Kṛṣṇīya, Praśnamārga,* etc., based on *Praśnajñāna* of Bhaṭṭotpala, are still very much in vogue in Kerala. This form of predictive astrology is not to be found anywhere else. Further, the part played by Gulika, the tenth plant, is recognised in Kerala alone.

Jyotiḥpradīpikā, Kāśikā, Nīlakaṇtha's *Subodhinī,* etc., found in manuscripts in many of the southern libraries point towards the use, to which the *Jaiminīya* system was put in that part of the country. The specialities of this system, much as the introduction of *Kārakas,* the method of the determination of longevity, the culculation of *Daśās,* the importance of horoscope, the distinction of *Ārūḍha-lagna,* etc., give it a place of great importance as a special branch of astrology.

Jaimini is, no doubt, a part and parcel of Pārāśarī, i. e., a system of astrology popular throughout India.[1] Though not directly concerned with the technique of astrology, the *Nāḍī-granthas* are important works, particularly for research scholars. From these books, it can be inferred that predictive astrology had reached a highwater mark of precision.[2] It has not been possible to discover all the Nāḍīgranthas; those hitherto found include (i) Saptarṣi Nāḍī, composed in Tamil[3], (ii) Dhurva Nāḍī[4], (iii) Bṛhaspati Nāḍī[5], (iv) Bhārgava Nāḍikā[6], (v) Śukra Nāḍī[7], (vi) Patañjali Nāḍī,[8] (vii) Kerala Nāḍī[9] and (viii) Candra-kalā Nāḍī.[10]

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1. *Studies in Jaimini,* by B. V. Raman, pp. 17-18; HIA, p. 484.
2. *Introduction on Saptarṣi Nāḍī,* Madras Govt. Ori Mss. Library, p. VIII.
3. Published by the Gov. MSS Library, Madras.
4. MS, No. R. 12972, etc., GOM Library, Madras.
5. MS, No. R. 15430, *Ibid.*
6. MS, No. R. 3520, *Ibid.*
7. MS, No. D. 13902, *Ibid.*
8. MSS, Nos. 9226-9227, MSS Library, Trivandrum.
9. MS, No. 58 J 21 Ā 291, Adyar Library, Madras.
10. Published by the GOM Library, Madras.

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The Developmcnt of Jyotiśśāstra

According to Kane, "The astronomical and astrological literature in Sanskrit falls into three slightly overlapping periods".

1. "The first period is that of the Vedic Saṁhitās and the Brāhmaṇas from the mists of antiquity to about 800 B.C."
2. "The second is represented by the Vedāṅgajyotiṣa, the Śrauta, Gṛhya and Dharmasūtras, Manu and Yājñavalkya, Garga and Jain works like the Sūryaprajñapti and ended about the 3rd century A.D".
3. "The third period begins at the commencement of the Christian era and is represented by the works called Siddhānta and gave rise to the works of Āryabhaṭa (born 476 A.D.), of Varāhamihira (about 475 to 550 A. D.). Brahmagupta (born in 593 A.D.) and so on[1]".

S. B. Dikshit classifies the period of the Jyotiśśāstra into three divisions as stated below :—

1. *Vedic Period* :—The first period comprises the period of the Vedic Saṁhitās and Brāhmaṇas from 6000 years to 1500 years before Śaka[2].
2. *Vedāṅga period* :—This is the second period which is represented by the works like the Vedāṅga Jyotiṣa and the works of Pāṇini, Manu and Yājñavalkya and the *Mahābhārata* from 1500 years to 500 years before Śaka or up to the commencement of the *Siddhānta* period[3].
3. *Siddhānta period* :—This third period commences from the period of the five Siddhānta granthas, works like *Āryabhaṭīya*, *Bṛhajjātaka*, *Bṛhat Saṁhitā*, etc., approximately from 500 years before Śaka.[4]

The historical background of the Jyotiśśāstra is fixed by Gorakhprasad as stated below :

1. Vedic Period : commencing about 4000 B. C.[5]

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1. HD, V. 1. p. 484.
2. HIA, p. 136.
3. HIA, pp. 137-139.
4. HIA, p. 139.
5. BJI, p. 69.

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2. Vedāṅga period : commencing about 1200 B. C.[1]
3. The period of the Mahābhārata.
4 The next (Siddhānta) commencing in 200 B. C.[2]

According to Gorakhprasad, we have no astrological work belonging to a period of 1000 years following the Vedāṅga Jyotiṣa period. From the Arthaśāstra of Kauṭilya we know that Jyotiśśāstra did not make any progress even during his day. The work called Sūrya-prajñapti, which deals with rules similar to those described in the Vedāṅga Jyotiṣa, belongs to a period of 200 years after the period of Kauṭilya. Thereafter, we have the starting point from the period of Āryabhaṭa (476. A.D.)[3].

Here the development of the Jyotiśśāstra is given in the following order :

1. *Vedic Period*:

This is the period of the Vedic Saṁhitās and the Brāhmaṇas from a period earlier than 4000 B.C. to about 800 B.C.[4]

2. *Vedāṅga Jyotiṣa Period* :

This includes works like Vedāṅga Jyotiṣa. Sūtras, Pāṇinīya Vyākaraṇa, Dharmaśāstras, etc., from about 800 B. C. to 300 B. C.[5]

3. *The Epic Period* :

This is the period of the Rāmāyaṇa and the Mahābhārata from about 400 B.C. to 400 A. D.[6]

4. *Siddhānta Period* :

To this period belong the five Siddhāntas, the works of Āryabhaṭa, Varāhamihira and so on. The period begins from the 5th Century A. D.[7]

The Purāṇic Period

This comprises the period of the 18 Mahāpurāṇas, i. e., from about 300 A. D. to 1000 A. D.[8]

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1. Ibid. p. 45.
2. Ibid. p. 79.
3. BJI, p. 79.
4. HD, V. 1. p. 484, V. 2. p. XI.
5. HIA, pp. 137-139; HD, V. 2. p. XII.
6. HIL, I. p. 465; Cf. also, SEP, p. XXXII.
7. HD. V. I. p. 484.
8. HD, V. 2. pp. XIII, 831.

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1. The Vedic Period

The Astrophysical and Mundane Ideas

The Ṛgveda refers to the universe as Pṛthvī, Antarikṣa and Dyauḥ, while it hints at the global shape of the earth. The Aitareya Brāhmaṇa and Gopatha Brāhmaṇa clearly state that the earth is round.[1]

Kāla (time) and its Units of Measurement

The Ṛgveda, Atharvaveda, Śvetāśvatara and Chāndogya Upaniṣads, etc. contain references to the conception of Kāla in two senses, viz., time in general and as a supreme being or the source of creation.[2]

Yuga

There are several references to Yuga in different senses, two important ones of which denote a short period and a very long period.[3] There is a mention of Yugas in the Ṛgveda, Vājasaneyī Saṁhitā and Taittirīya Brāhmaṇa.[4] Among the five years comprising the five-year Yuga, the first two, viz., Saṁvatsara and Parivatsara, occur in the Ṛgveda and all the five, viz.. Saṁvatsara, Parivatsara, Idvatsara, Anuvatsara and Vatsara, in the Vājasaneyī Saṁhitā and the three in the Atharvaveda. The Taittirīya Brāhmaṇa identifies four of the years with Agni, Āditya, Candramas and Vāyu, and the fifth with Vatsara. Perhaps these five years make a Yuga in the *Vedāṅga Jyotiṣa*.[5]

The Year

Śarad, Saṁvatsara, Parivatsara and Sama in the Ṛgveda, and Śarad, Hemanta and Sama in the *Vājasaneyī Saṁhitā*, are used to denote a year. The *Gopatha Brāhmaṇa* uses the name

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1. RV, X. 190; I. 33.8; A. Br, XIV. 6; G. Br, IX.10, etc.; HIA, pp. 14-21.
2. RV, X. 42.9; AV, XIX. 53.1-10; XIX. 54.1-5; Ś. Br, I. 7. 3.3; II. 4.2.4; Śv. Up, VI.1; CU, II. 31.1; HD, V. I. pp. 463-465.
3. HD, V. I. p. 486.
4. RV, X. 97.1; Vj. S, XXX. 18; Tt. Br, III. 4.1; HIA, pp. 23, 25.
5. RV, VII. 103. 7.8; X. 62.2; Vj. S, XXVI. 45; HIA, p. 26; AV, VI. 55, 3; HD, V. 1. p. 487; Tt. Br, III. 10.4; HIA, p. 27.

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Hāyana. In the *Brāhmaṇas*, the year is said to have 360 days or 720 days and nights.[1]

Ayana

The *Ṛgveda*, *Taittirīya Saṁhitā*, *Śatapatha Brāhmaṇa* and *Kauṣītaki Brāhmaṇa* refer to Ayana and the sense of motion or path. Generally, the words Devaloka Devayāna or Pitṛyāna or Pitṛloka stand for Ayanas.[2]

Ṛtus[3]

The *Ṛgveda* mentions five Ṛtus (seasons), viz., Vasanta, Grīṣma, Prāvṛṣ, Śarad and Hemanta. The *Atharvaveda* describes all the six Ṛtus, though in a different order. The *Taittirīya Saṁhitā* and *Śatapatha Brāhmaṇa* also mention the six seasons. The *Aitareya Brāhmaṇa* considers Vasanta as the firt Ṛtu.[4]

Months

Mās and māsa are mentioned in the *Ṛgveda* and *Taittirīya Brāhmaṇa*. Thus it is clear that there was considerable knowledge about years, months, etc., in those days[5]. There were two different types of months, one ending with the full moon day and the other with new moon day, a clear proof of which is available in the *Taittirīya Saṁhitā*.[6] While the *Ṛgveda* refers to adhimāsa (intercalary month) and a year of 12 months, the *Vājasaneyī* and *Taittirīya Saṁhitās* mention a 13th month called Aṁhaspati and Saṁsarpa respectively[7]. The *Taittirīya* and *Aitareya Brāhmaṇas* also

1. RV, VII. 103. 7, 8. etc., Vj. S, IX.40. 2; XIX. 46; G. Br, VI.17; A. Br, VII.17, etc.; HIA. pp. 26.30.
2. RV. III., 33.7; HD, V. 1. p. 491; Tt. S, VI. 5. 3; BJI, p. 18; Ś. Br, II. 1.3.2; Kau. Br. 19.3; HD, V. 1. p. 491; HIA, p. 34.
3. Gr. Ṛtus, see Dr. V. Baghavan, *Ṛtu in Sanskirt Literature*, L. B. Sastri Kendriy Sanskirt Vidya Patha.
4. RV, X. 161.4; AV, VI. 55.2; Tt. S, IV. 4. 11.1; Ś Br, II. 1.3.16; HD. V. 1. p. 492; A. Br, I. 1; Tt. Br, I. 1.2.6, 7; HIA, P. 35.
5. RV, I. 25.8; III. 31.9, etc.; HD, V. 1. p. 495; Tt. Br, III. 11.1; BJI, p. 14.
6. Tt. S, I. 6.7; VII. 5.6.1, etc; HIA, pp. 48-42.
7. RV, I. 25.8; Vj. S. XXII. 31; BJI, pp. 15-16: Tt. S, I. 4.14; HIA, p. 29.

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mention adhimāsa.[1] The months are variously referred to in the Vedic period. The name Madhu, Mādhava, etc., given by the *Taittirīya* and *Vājasaneyī Saṁhitās*, include the adhimāsa. The 13 names of the months are given in the *Taittirīya Brāhmaṇa* as Aruṇa. Aruṇaraja[2], etc. Thus, it is clear that the months were calculated according to the Lunar and Sāvana systems, and the year according to the Solar, Sāvana and Lunar systems.

Pakṣa (*Fortnight*)

The *Taittirīya Brāhmaṇa*, while naming the bright half of the month Pūrva (first) and the dark half of the month Apara (next), goes to prove the recognition of Amāntamāsa (month ending with the new moon day) as the prevalent practice.[3]

Tithis (*Lunar Days*)

There are several references to different Tithis, such as Kṛṣṇacaturdaśī, Śuklacaturdaśī, Paurṇamāsī, Aṣṭakā and Amāvāsyā in the *Brāhmaṇa* granthas. Thus, it is evident that the lunar days were in use during that period.[4]

Days

In the absence of solar months, solar days too might not have been used. The *Taittirīya Brāhmaṇa* gives different names to days and nights separately in the bright and dark half respectively. Dikshit opines that the names Pratipadā, Dvitīyā, etc., might have been used for nights in earlier times and their meaning might have been changed later.[5]

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1. Tt. Br, III. 10. 1; BJI, p. 16. A. Br, III. 1; HIA, p. 30.
2. The 13 names of the months described in the *Taittirīya* and *Vājasaneyī Saṁhitās* are : Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, Saṁsarpa or Aṁhaspati. Tt. S, I. 4.14; Vj. S, 22. 30-31; HIA, pp. 29-30.

   The *Taittirīya Brāhmaṇa* names the 13 months as : Aruṇa, Aruṇaraja, Puṇḍarīka, Viśvajit, Abhijit, Ārdra Pinvamāna, Unnavān, Rassvān, Irāvān. Sarvauṣadha, Sambhara and Mahasvān. It, Br. 3, 10.1; BJI. p. 16.
3. It. Br, II. 2. 3.1; III. 10. 4.1; HIA' p. 42.
4. A. Br, XXXII. 10; BJI, p. 29; Sv. Br, II. 6; II. 8; III. 3; It. Br, III. 11. I. 19; I. 8. 10. 2; HIA, pp. 44-45.
5. Tt. Br, III. 10. 10. 2; III. 10. 1. 1, 2; HIA, pp. 43-44; Cf. also BJI, p. 30.

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Week Days

The Vedic literature had no different names for the seven days, but, the Ṛgveda referred to the general name 'Vāsara' in two places.

The Length of the Day and Night

There is reference to the increase in the length of the day in the Ṛgveda itself.[1]

Viṣuva (Equinox)

While the *Taittirīya Saṁhitā* and *Aitareya Brāhmaṇa* refer to Viṣuva, the *Taittirīya Brāhmaṇa* adds that it occurs in the middle of the year.[2]

Parts of the Day

The classification of a day is seen from the Ṛgveda onwards. The Ṛgveda divides a day into five parts and the Taittirīya Brāhmaṇa into 15 muhūrtas and Pratimuhūrtas[3]. Muhūrta meant a short period of time equal to two Ghaṭikās, but, later on it meant auspicious time. The Vedic literature is silent about the divisions Ghaṭī and Pala[4].

The Stars

The word 'Nakṣatra' has three senses, viz. (1) stars in general (2) 27 equal parts of the zodiac, and (3) asterism in the zodiac consisting of one or more stars. The *Ṛgveda* lists the 27 stars and the seven planets by the word 'Catustriṁśatā', i. e., 34. Besides, it mentions Agha (Maghā), Arjunī (Phalgunī) and Tiṣya (Puṣya).[5] The *Taittirīya Saṁhitā* and *Taittirīya Brāhmaṇa* refer to all the 27 stars and their deities in the order, from Kṛttikā to Bharaṇī. The star Abhijit also is referred to in the *Taittirīya Brāhmaṇa*. The *Ṛgveda* mentions 'Ṛkṣas' but, it is clear from the

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1. RV, VIII. 6.30; VIII, 48.7; HIA, p. 47.
2. Tt, S, VII. 4.8; A. Br, XVIII. 18; Tt. Br, I. 2.4; HIA, pp 38, 47-48.
3. RV, V. 76.3; Tt. Br, III 10.1.1, 2; III. 10.9.9; III. 10. 1.4; HIA, pp. 49-50.
4. HD, V. 1. p. 543; HIA, p. 50.
5. RV, X. 55.3; X. 85. 13 = AV, XIV. 1.13; HD, V. 1. pp. 494, 496-497.

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Śatapatha Brāhmaṇa that this word denoted the Saptarṣis.[1]

The Planets

The Ṛgveda refers to the six planets, viz., the Sun, Moon, Bṛhaspati (Jupiter), Śukra (Venus), Rāhu (Caput) and Ketu (Cauda) and also to the occurrence of eclipse.[2] The *Tāṇḍya, Gopatha* and *Śatapatha Brāhmaṇas* also mention eclipses. Thus, it is only reasonable to conclude that the Vedic people had identified, besides the six known planets, the other three, viz., Kuja (Mars), Budha (Mercury) and Śani (Saturn). The Atharvaveda refers to Utkā (meteor) and Ketu (comet) and also the stars spoilt by Utkā.[3]

The Muhūrta

There is a reference to sudina, the auspicious day, in the Ṛgveda. The *Taittirīya Saṁhitā* and the *Taittirīya Brāhmaṇa* give directives as to performing the ritual acts at auspicious times.[4]

Gaṇita (Astronomy)

The *Ṛgveda* mentions nava-navati (9+90=99) and trīṇi śatāni trisahasrāṇi triṁśa ca nava ca (300+3,000+30+9=3,339), the *Vājasaneyī Saṁhitā* nava-viṁśati (9+20=29) and the *Vājasaneyī Saṁhitā* and *Taittirīya Saṁhitā* nava-daśa (9+10=19) in additive method. In the *Taittirīya Saṁhitā* numbers like ekānnaviṁśati (20—1=19) and ekānnacaturviṁśati (40—1=39) occur with the principle of subtraction. In the Sūtra period the term ekānna was changed to ekona, occasionally there are terms ūna-viṁśati, ūna-triṁśat,[5] etc. Daśana (ten) as the basis of enumeration occurs in the Ṛgveda. The *Vājasaneyī Saṁhitā* and the *Taittirīya Saṁhitā* enumerate Parārdha (1,000,000,000,000).[6] The *Nakṣatra-Vidyā*

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1. Tt. S, IV. 4.10; Tt. Br, I. 5.1; HIA, p. 53; RV, I. 24.10; Ś. Br, II. 1. 2. 4; BJI, p. 34.
2. RV, V. 40; I. 105. 10; IV. 50.4; X, 123; HIA, pp. 62-66.
3. Tāṇ. Br, IV. 5.2, etc; G. Br, VIII.19; Ś. Br, V. 3.2.2; HIA, p. 63; AV, XIX.9; HIA, p. 66.
4. RV, VII. 88.4; It. S, VI.1.4.4; It. Br, I.1.2; HIA. p. 67.
5. RV, I.84.13; III.9.9; X 52.6; Vj. S, XIV. 31, 23; Tt. S, XIV. 23.30; VII. 2.11; HHM, pp. 15, 14.
6. V. Ind, I. p. 343; Vj. S, VII. 2; Tt. S, IV. 40. 11.4; VII. 2. 20. 1; HHM, p. 9.

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(astronomy) and *Rāśi Vidyā* (arithmetic) are mentioned in the *Chāndogya Upaniṣad*.[1]

Besides what is cited above, references to Nakṣatradarśa, Gaṇaka, etc., in the *Vājasaneyī Saṁhitā* and in the *Taittirīya Brāhmaṇa*[2] strongly support the view that the Vedic people possessed considerable knowledge about *Jyotiśśāstra* and elevated it to the position of a Vedāṅga. The *Vedāṅga Jyotiṣa* granthas are perhaps the best examples in this regard.

2. Vedāṅga Jyotiṣa Period

The *Vedāṅga Jyotiṣa* texts connected with *Ṛgveda* and *Yajurveda*, though similar in subject matter, vary in the number of verses, i.e., 36 and 49 respectively. Of these, 30 verses are common to both. According to some editions, the number of verses in the *Yajurvedāṅga Jyotiṣa* is found to be 43 or 44. Lagadha is said to be the author of the Ṛgvedic version. The *Atharvavedāṅga Jyotiṣa* is a text of 162 verses and is believed to have been recited by Pitāmaha to Kāśyapa.[3]

Time and Its Measurement

The Yuga of five years, starting from the beginning of Uttarāyaṇa and the star Dhaniṣṭhā, is mentioned. The words saṁvatsara and varṣa are mentioned, but not the names of the years.[4]

Māsa

Amānta, ending with Amāvāsī, and the Saura (solar) months are mentioned with the names Caitra. etc. *Ṛgvedāṅga Jyotiṣa* refers to Lava, Kalā, etc.[5]

The tithis, karaṇas and yogas as well as their effects were well known during this period.[6]

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1. CU, VII. 1, 2, 4; HHM, pp. 3-4.
2. Vj, S, 30.10; 30.20; Tt. Br, III. 4. 4. 1; III. 4. 15. 1; V. Ind, I. pp. 431, 218.
3. HIA, pp. 72, 98; BJI, pp. 37-38.
4. RV, J, verses, 1, 5, 28, 31.
5. Ibid, 5, 6, 17, 28.
6. AV. J, verses, 89-91; HIA, p. 99.

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The Stars

The stars are divided as Janma, Sampat, etc., and their order is mentioned from Kṛttikā onwards. The deities of all the stars are described accordingly[1].

Planets

The seven planets, the lords of the week days, the constellations of planets, meteors, comets, etc., with their effects were well-known[2]

Jātaka and Saṁhitā.

The determination of Lagna (rising sign), the effects of the stars, tithis, etc., lunar strength (Candrabala), the system of calculation of the stars at the time of birth as the basis of prediction, the effects of Utpāta, etc., are mentioned, though there is nothing to indicate that there was any knowledge about rāśis.[3]

Gaṇita

This period saw the perfection of the Indian Calendar, the mathematical formulae, the methods of working out the various components of time, the mode of calculating the Parvas (knobs), the calculation of the madhyama gati (mean-motion) of the Sun and the Moon, aṅkagaṇita (arithmetic) Parikarma catuṣṭaya (the four arithmetical operations), etc[4]. That is, in effect, the fundamental and general principles of Gaṇita were known during the period of the *Vedāṅga Jyotiṣa.*

Between the period of the *Vedāṅga Jyotiṣa* and that of the Epics, the Sūtras, Nirukta, Vyākaraṇa and Dharmaśāstras developed the Jyotiṣ-śāstra. The Dharmaśāstras were greatly influenced by the two branches of astrology, viz., horā (predictive astrology) and śākhā (Saṁhitā).[5] The *Āśvalāyana* and *Pāraskara Sūtra* do not mention the intercalary months, the waning and waxing of the lunar days, stars. etc.[6] While the *Baudhāyana*

1. VJ, verses, 32-36; HIA, p. 99.
2. AV. J, verses, 93, 122; HIA, pp. 99-100.
3. RV. J, verse, 19; VJ, under the verse 41; AV. J, verses, 89-91, 103, 108, 122; VJ, verse, 35; HIA, pp. 99-100.
4. RV, J, verses, 7, 17, 18, 22, etc., VJ. verse, 13.
5. HD, V. 1. p. 480.
6. HIA, p. 101.

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Sūtra refers to the signs, Meṣa, etc., and the planets, Rāhu and Ketu, the *Maitreya Sūtra* mentions Saṁkrānti.[1]

The Nirukta mentions kālaparimāṇa of days and nights (duration of a day and night), pakṣa, ayana, muhūrta, etc.[2] Some of the stars, the divisions of a day like nāḍī, etc., are referred to by Pāṇini. It seems that Pāṇini knew about the star-like planets too.[3]

All this formed the basis for the development of astrology during the Epic period.

3. The Epic Period

i. *The Rāmāyaṇa*

The Vālmīki Rāmāyaṇa displays knowledge of Yugas, years, seasons, months and stars by their names, horoscopy, the zodical signs, etc., which shows that astrology had become popular during that period. Rāmā's horoscope cast in the true astrological fashion, resembling that of later days, is an evidence of the considerable knowledge of astrology in the time of the *Rāmāyaṇa*.[4]

Acceptance of muhūrtas as auspicious and inauspicious for various rites also seems to have been popular. The good as well as the malefic influence of planets and stars on human beings was also accepted. The *Rāmāyaṇa* is full of details regarding the Saṁhitā part of *Jyotiśśāstra* like the explanation of the bad effects of nirghāta, divotkā, the influence of malefic planets on others, etc. Belief in omens, portents, etc., was also prevalent.[5] All these prove that Jyotiśśāstra, in all its details, was in vogue during the period of Rāmāyaṇa.

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1. BDS, 2. 5. 23; Cf. also HIA, pp. 102, 32.
2. Nirukta, Ch, II. Khaṇḍa, 25; HIA, p. 102.
3. Pāṇ, III. 1. 116; IV. 2.23; I. 2.61; I. 2.62; I. 2. 60. V. 4. 159, etc., HIA, p. 103.
4. Rām, Bālakaṇḍa, 18. 8-16; 60.28; Yuddha Kāṇḍa 4.5; According to Kane's statement only some MSS. contain Rāma's horoscope, HD, V. 1. p 627.
5. *Rām*, Bālakāṇḍa, 72.13; 73.9; Yuddhakāṇḍa, 4.3,4; 13.30, 33; Bālakāṇḍa. 74. 8-15; Ayodhyākāṇḍa, 4.2-21; Yuddhakāṇḍa, 10.14-21; Sundarakāṇḍa, 27.6,20, 43-47; Uttarakāṇḍa, 46. 14, etc.

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ii. *The Mahābhārata*

Like the Manusmṛti, the yugapaddhati adopted by the *Mahābhārata* also divides the whole period into four yugas, viz., Kṛta, Tretā, Dvāpara and Kali. The Yuga, as a period of five years, is defined in the *Mahābhārata*.[1] The year and the intercalary months are mentioned.[2] The star śrāvaṇa marked the beginning of the summer solstice. The seasons, months and the lunar days are mentioned.[3] while week days, yoga, karaṇa, and ṛāśis are conspicuous by their absence in the *Mahābhārata*.[4] Generally the days were calculated in accordance with the position of the Moon; but at places, on the basis of the Sun also.[5] The list of 27 stars commenced with Kṛttikā.[6] A description of eclipse also occurs in the text.[7] A fortnight of 13 days, as recognised by the *Mahābhārata*, proves the khowledge about the movement of the Sun and the Moon.[8] The planets, viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and the Caput were known in that period; so were the retrograde motion and the conjunction of the plannets.[9] The matters related to Saṁhitā and muhūrta were also not unknown.[10]

1. *Mbh* (B), Vana, Chs, 149, 188=Mbh, III. 148, 186; Mbh (B), Śānti, 132, 133, etc=Mbh, XII. 130; 131, etc., HIA, p. 109.
2. *Mbh* (B), Ādi, 124. 22=Mbh, I. (Sambhava) 115.21 gives only the first half of the verse and it does not contain the second half in which the five years are referred to, hence it is an interpolation; *Mbh* (B), Virāṭa, Ch, 52=Mbh, IV.47; HIA, p. 109.
3. *Mbh* (B) Aśvamedha, 44.2;=Mbh, XIV. 42.2; Mbh (B), Vana, 182.16=Mbh, III. 179.16; HIA, pp. 109, 111.
4. *BJI*, p. 73.
5. *HIA*, p. 113 ff., BJI, pp. 73, 74.
6. *Mbh*(B), Vana, 230. 8-11=Mbh, III. 219. 8-11; HIA, p. 110.
7. *Mbh*(B), Sabhā, 79.19=Mbh, II. 70.19; Mbh(B), Bhīṣma, 2=Mbh, VI. 2; HIA, p. 114.
8. *Mbh*(B), Bhīṣma, 3. 32=Mbh, VI. 3.28; Mbh(B), Virāṭa, 52.4=Mbh, IV. 47.4; HIA, pp. 114, 109.
9. *Mbh*(B), Vana, 3.17-18=Mbh, III.3.19-20; Mbh(B), Karṇa, 37.4=Mbh. VIII. 26.34; Mbh(B), Sabhā; 79.19=II. 70.19; Mbh (B), Karṇa, 20.1=Mbh, VIII. 14.1; HIA, pp. 114-116; Mbh (B), Bhīṣma, 3.12-27=Mbh, VI. 3.12-25, BJI, pp. 77-78.
10. *Mbh* (B), Śānti, 100=Mbh, XII. 101; *Mbh* (B), Ādi 198=Mbh, I. 190; HIA, p. 126.

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The facts cited above show that there was considerable of Jyotiśśāstra during the epic period.

4. Siddhānta Period

During this period, we find works of the following five Siddhāntas, viz., the Pitāmaha, Vasiṣṭha, Romaka, Puliśa and Sūrya, the essence of all of which is available in *Pañca Siddhāntikā* of Varāhamihira. These works contain various matters connected with Gaṇita. Actually, these ancient works, considered as *Ārṣa*, and very important from the historical point of view, are not available at present. According to Dikshit, the period of these works may be fixed as the 5th or the 4th century B.C.[1]

Thereafter, we reach the period, full of Pauruṣeya works, i.e., the works written by wellknown historical authors. A summary account of the lives and contributions of these authors is given below.

I. Āryabhaṭa or Āryabhaṭṭa

Āryabhaṭa, the earliest and the best known astronomer, was born in 476 A. D. He is considered as the first human writer on Jyotiśśāstra. It is claimed that the earliest work was written by Āryabhaṭa in the year 3600 Kali age (499 A. D.), when he was 23[2]. Excepting the Āryabhaṭīya and the Tantra, none of his other works in available.[3] He is an astronomer who improved the system already developed in the Siddhāntas and condensed it into a single work, the *Āryabhaṭīya*, comprising 123 stanzas and divided into four pādas (chapters).[4]

A study of the Āryabhaṭīya reveals that it adopted the Kali age 3600 as the base for calculating the position of planets. The sixty year yuga was prevalent. From the references made by Varāhamihira in the *Pañcasiddhāntikā* and by Bhāskara I in the *Mahābhāskarīya*, it could be inferred that Āryabhaṭa had to his

1. BJI, pp. 93, 94; HIA, pp. 149-150.
2. HIA, p. 194; *Āryabhaṭīya*, Kālakriyā pāda, verse. 10; BJI, p. 79.
3. BJI, p. 79.
4. According to MS. no. 330 of the MSS. Library, University of Bombay, *Āryabhaṭīya* contains 123 stanzas, but according to BJI, p. 83 and HIA, p. 190 it has only 121 and 120 respectively.

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credit two other granthas, in which he recognised the rule of Yugārambha froms sunrise and midnight respectively.[1] Besides, he introduced a new method of akṣarasaṁkhyā (writing the numbers in alphabet, like Khyughṛ = 4320000, etc).

The following are the important commentaries on the *Āryabhaṭīya* :

1. *Bhāṣya*—by Gārgya Kerala Nīlakaṇṭha Somasutvan.
2. *Bhāṣya*—by Bhāskara I.
3. *Āryabhaṭaprakāśikā*—by Sūryadevayajvā.
4. *Bhaṭadīpikā*—by Parameśvara.
5. *Vyākhyā*—by Ghaṭīgopa.
6. *Vāsanābhāṣya*—by Someśvara[2].

From the words "Kusumapurebhyarcitaṁ jñānaṃ (the knowledge honoured in Kusumapura) occurring in Gaṇitapāda of the *Āryabhaṭīya*, many scholars regard Kusumapura as the place of his birth.[3] There are, however, many sound and tangible reasons to believe that the birth place of Āryabhaṭa is somewhere in Kerala. The following are some of the important points in the context :

At the outset of his Bhāṣya, Nīlakaṇṭha says : 'Aśmakapadajāta Āryabhaṭācāryaḥ', i. e., Āryabhaṭa, a native of the country called Aśmaka. According to B. C. Law. Aśmaka is situated in South India.[4] The meaning of Aśmakapada suggests the place

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1. *Pañcasiddhāntikā*, 15, 20; Mahābhāskarīya, 21; BJI, 82-83.
2. MSS. Nos. 5848; 132591 A; 5957 B; 10617; 13305 A; MSS. Library, Trivandrum; MS. No. 335. MSS. Library, University of Bombay.
3. *Āryabhaṭīya*, Gaṇitapāda, verse, 1; BJI, p. 82; Introduction to *Āryabhaṭīyaṁ*, by Sambasiva Sastri, p. 1.
4. Introduction to *Āryabhaṭīyaṁ*, by Sambasiva Sastri, p. 1; The Aśmaka is identified by Raychaudhuri with a place situated in the Nizamabad District of Andhra Pradesh, by Bhogavardhana with the Bhokardan Taluk of the Aurangabad District, Bombay, by Sircar with the Nander-Nizamabad region of Andhra Pradesh, by Bhaṭṭasvāmin with Mahārāṣṭra, i.e., Maratha country and by Rhys Davids with a place situated immediately north-west of Avantī. (SGAMI, pp. 30, 31, 153, 155; HGAI, p. 142).

It is significant that many places of similar name are found located in different places (Cf. the list of

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'Koṭuṁkallūr' in Malayalam (Aśmaka means hard stone-Koṭuṁ or Kaṭuṁ means hard; Kullu means stone; Ūru means place, i.e., the same as pada of the term Aśmakapada). Thus, Koṭuṁ+ Kallu+Ūru=(Koṭuṁkallūru). This place is about a mile from Mahodayapura) (Tiruvañcikkulaṁ), the capital of city of Cera (Kulaśekhara) kings.

The work of Āryabhaṭa has long been more popular in Kerala than in any other place, and almost all the commentators of Āryabhaṭīya are known to be Keralites.[1]

All the manuscripts of the Āryabhaṭīya first secured by Dr. Kern were in Malayalam script.

The calendar prepared in accordance with the solar system based on Āryasiddhānta is followed by Keralites even to-day.

There is an opinion in vogue that Kusumapura is Pāṭaliputra (Patna). But according to Dikshit, Vaiṣṇava people are strict followers of Āryasiddhānta, which is followed in South India, in the Malayalam and Tamil tracts. But in that region, i.e., near Patna, the Āryasiddhānta is not followed at all; hence, according to Dikshit it is possible that Āryabhaṭa's Kusumapura is a place in South India[2].

Āryabhaṭa also does not give Śaka or Vikrama year; but he gives the Kali year like other Keralites.[3]

A study of the development of Jyotiśśāstra in Kerala also supports the conclusion that Āryabhaṭa hailed from Kerala.[4]

II. *Varāhamihira*

As an astronomer as well as an astrologer Varāhamihira was very popular in the 6th century A. D.[5] From his *Bṛhajjātaka*, it appears that he was the son of Ādityadāsa and that he was born in Avantī. His works are :

Tīrthās). Thus, it may be concluded thas Āryabhaṭa's Aśmaka-pada also may be a different place from those mentioned in the above, identifications.

1. Indroduction to *Āryabhaṭīyaṁ* by Sambasiva Sastri, p. 1.
2. HIA, p. 199.
3. BJI, p. 81.
4. Cf. *Jyotiśśāstra*, infra. pp.
5. HD, V. 2. p. XIII.

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(1) *Pañcasiddhāntikā*—A work describing all the five Siddhāntas (dogmas connected with astronomy);

(2) *Bṛhad Saṁhitā*, a work on natural astrology, omens, etc., on which there are vivṛtis (commentaries) by Bhaṭṭotpala and Bhāskarācārya.[1]

(3) *Bṛhajjātaka*, a work on horoscopy, on which there are the following commentaries : (i) *Vṛtti* by Bhaṭṭotpala, (ii) Commentary by Balabhadra, (iii) Commentary by Gadādhara, (iv) Viṣamākṣaravivṛti or Prakāśikā by Nityaprakāśa Bhaṭṭāraka, (v) *Daśādhyāyī* by Govinda, (vi) *Vivaraṇa-Naukā* by Rudra, (vii) *Vivaraṇa* by Mahīdhara and two other commentaries known as (viii) *Subodhārthinī* and *Tātparya-ṭīkā* by unknown authors[2] and several other commentaries and translations by different authors in different languages.

(4) *Laghujātaka*, a work on horscopy.

(5) *Vivāhapaṭala* (on horoscopy).

(6) *Yogayātrā*[3] dealing with the subject yātrā or a journey, muhūrta, etc., and

(7) *Samāsa Saṁhitā*[4].

From these facts it is clear that Varāhamihira had mastery of all the sections of Jyotiśśāstra.

III. *Brahmagupta*

The wellknown a stronomer Brahmagupta (born in 520 Śaka =598 A.D) belonged to Bhinmala, South Marwad[5]. His works are :

(1) *Brahmasphuṭasiddhānta*, of which there is a translation called 'Sind Ḥind' in Arabic language and *ṭīkā* by Pṛthūdaka;

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1. MS. no. 364, MSS. Library, University of Bombay; MS. no. D. 13585, GOM, Library, Madras.
2. MS, no. 484, MSS. Library, University of Bombay; MS. no.2, MSS. Library, BORI; MS. no. 1392. MSS. Library, University of Bombay; MSS. Nos. C. 136, 957, 3188, 1696, 1420A, 3560, MSS. Library, University of Trivandrum.
3. HIA, p. 224.
4. BJ, p. 137.
5. HIA, p. 217.

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(2) *Khaṇḍanakhādyaka* of which there is an Arabic translation named 'Al Arkand' and a *ṭīkā* written by Varuṇa and Bhaṭṭotpala; and

(3) *Dhyānagraha*[1].

IV. *Śrī Ṣeṇa*

He is believed to be the author of the *Romaka Siddhānta*, and has been assigned to a period between 427 and 550 Śaka (=505 and 628 A. D.[2]).

V. *Viṣṇu Candra*

He is known as the author of the *Vasiṣṭha Siddhānta*. He lived during the period between 427 and 550 Śaka (=550 and 628 A.D.[3]).

VI. *Bhāskarācārya I*

He is an author from Aśmakapada (Koṭuṁkallūr) in Kerala, who lived before 629 A.D.[4] His works are:

(1) *Mahābhāskarīyaṁ*, a work on Gaṇita, on which there are commentaries such as (i) *Bhāṣya* by Govindasvāmi (ii) *Siddhāntadīpikā* by Parameśvara, and (iii) *Prayoga-racanā* by an unknown author.[5]

(2) *Laghu Bhāskarīyaṁ*, a work on Gaṇita, on which there are commentaries by Udayadivākara, Śaṅkaranārāyaṇa, Parameśvara and Śaṅkara.

(3) *Āryabhaṭīya*—Bhāṣya, a commentary on Āryabhaṭīya.[6]

VII. *Lalla*

According to Dikshit, he is a South Indian author, who lived in the year 560 Śaka (=638 A.D.). According to Sengupta he lived about 670 Śaka (=748 A.D). His works are :

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1. BJI, p. 175; HIA, pp. 217-224.
2. HIA, p. 216.
3. Ibid.
4. Aśmaka is the place of birth according to the view given by Kripashankar Sukla in his thesis, submitted to the University of Luchnow, BJI, p. 174.
5. MSS. Nos. 475 B, 5847, 274, 8933A, MSS. Library, University of Trivandrum.
6. MSS. Nos. 475 C. C. 1885, 1681 B, 12577 B, C 2146 A, 13529 A, MSS. Library, University of Trivandrum.

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(1) *Śiṣyadhīvṛddhi* Tantra, a Gaṇita work based on Āryabhaṭīya; and

(2) *Ratnakośa*, a work on Muhūrta.[1]

VIII. *Padmanābha*

He is referred to by Bhāskarācārya as Bījagaṇitācārya. His period is taken to be 700 Śaka (=778 A.D).[2]

IX. *Mahāvīra*

He is a Jain author, who wrote Bījagaṇita and Pāṭīgaṇita, under king Amoghavarṣa of the Rāṣṭrakūṭa dynasty. He lived in 772 or 775 Śaka (=850 or 853 A.D). His works are :—

(1) Gaṇitasāra Saṁgraha[3] and (2) Jyotiṣpaṭala.[4]

X. *Śrīdhara*

He is an author who lived in a period 775 Śaka (=853 A.D.). His work, *Gaṇitasāra* is similar to Bhāskara's *Līlāvatī*.[5]

XI. *Pṛthūdakasvāmin*

His period is about 800 or 900 Śaka (=878 or 978 A.D). and he belonged to Kānyakubja. He was the author of ṭīkās on *Brahmasphuṭa Siddhānta* and *Khaṇḍanakhādyaka*.[6]

XII. *Vitteśvara*

He is the author of *Karaṇasāra*, and belonged to Kashmir. He was the son of Bhadatta or Bhīdatta and is assigned to 821 Śaka (=899 A.D.)[7]

XIII. *Kalyāṇavarmā*

This author of *Sārāvalī* is believed to have lived about the year 821 Śaka (=899 A. D.) according to Dikshit, but Sudhakar Dvivedi places him about 500 Śaka (=578 A. D.).[8]

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1. HIA, pp. 227-229; 311; BJI, p. 180.
2. HIA, p. 229.
3. HIA, p. 220; BJI, p. 189. Published, GOM Library Madras.
4. BJI, p. 140.
5. HIA, pp. 229-230.
6. BJI, p. 188; HIA, p. 236.
7. HIA, pp. 312-313.
8. BJI, p. 175.

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XIV. *Haridatta*

He wrote *Grahacāranibandhana*, a basic text of Parahita Gaṇita, in 932 A.D.[1]

XV. *Muñjāla*

He is an author from South India, who wrote *Laghumānasa*, an abridged work on *Bṛhadmānasa* of Manu in the year 854 Śaka (=932 A. D.).[2]

XVI. *Āryabhaṭa II*

As the follower of Āryabhaṭa I and as he is also very popular in South India, Āryabhaṭa II is believed to belong to that part. The inventor of Kaṭapayādi system, he wrote an astronomical treatise, *Mahāsiddhānta*, in 875 Śaka (=953 A.D.)[3]

XVII. *Śrīpati*

The son of Nāgadeva and grandson of Keśava, Śrīpati lived in 961 Śaka (=1039 A. D.).

His works are :

(*1*) *Dhīkoṭikaraṇa*,
(*2*) *Siddhāntaśekhara*,
(*3*) *Dhruvamānasakaraṇa*,
(*4*) *Jātakapaddhati*,
(*5*) *Śrīpatinibandha*,
(*6*) *Daivajña Vallabhā*, *and*
(*7*) *Jyotiṣaratnamālā*.[4]

XVIII. Bhaṭṭotpala

Famous as commentator, Bhaṭṭotpala lived in 887 or 888 Śaka (=965 or 966 A. D). His works are the *ṭīkās* on *Yātrā*, *Bṛhajjātaka*, *Laghujātaka*, *Bṛhat Saṁhitā*, *Ṣaṭpañcāśikā* and *Khaṇḍakhādyaka*. Besides, the *Praśnajñāna* on horary astrology is an independent work by him.[5]

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1. Published from the Kuppuswami Sastri Research Institute, Madras, 1954.
2. HIA, p. 313.
3. HIA, pp. 230-233; BJI, pp. 183-186.
4. BJI, p. 188; HIA, pp. 237; Introduction to *Jyotiṣaratnamālā*, edited by M. G. Panse, Deccan College, Poona.
5. HIA, pp. 234-236; BJI, p. 187.

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XIX. *Balabhadra*

His period is mentioned as 888 Śaka (=966 A.D.). His works on Gaṇita, Jātaka and Saṁhitā, *ṭīkās on Khaṇḍanakhādyaka, Bṛhajjātaka,* and *Brahmasphuṭasiddhānta* are referred to by Bhaṭṭotpala and Pṛthūdakasvāmī.[1]

XX. *Vijayanandī*

The author of *Karaṇatilaka* lived in Kāśī in 888 Śaka (= 966 A. D.).[2]

XXI. *Bhānubhaṭṭa Bhānarju*

He may be the Bhānubhaṭṭa referred to by Varuṇa in his ṭīkā on *Khaṇḍakhādyaka.* He wrote *Karaṇapara Tilaka,* a Karaṇa work, in 900 Śaka (=978 A. D).[3]

XXII. *Candrasena*

This South Indian author wrote a book called *Kevalajñānahorā* on Saṁhitā. He is assigned to the 9th or 10th century A.D.[4]

XXXIII. *Bhaṭṭavosari*

The student of Kāmanandi Ācārya, he wrote *Ayajñānatilaka,* a Prākṛta work on Praśna and a *Vṛtti* Sanskrit on Praśna in the 10th century A. D.[5]

XXIV. *Varuṇa*

He lived in Uruṣadeśa, near Kashmir, in 962 Śaka (1040 A.D.). He wrote a *ṭīkā* on *Khaṇḍakhādyaka* of Brahmagupta.[6]

XXV. *Bhojarāja*

The celebrated king of Malwa (or Dhārā), a great patron of Sanskrit learning and an author of several learned works, *Sarasvatī Kaṇṭhābharaṇa, Śṛngāraprakāśa,* etc., Bhoja wrote Rājamṛgāṅka, a Karaṇa grantha based on Brahma Siddhānta, in 963 Śaka (=1041 A.D).[7]

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1. HIA, pp. 234, 312.
2. HIA, p. 315.
3. Ibid.
4. BJI, pp. 141-142.
5. BJI, p. 144.
6. HIA, p. 237.
7. HIA, p. 238.

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XXVI. *Daśabala*

This king of Vallabha Vaṁśa wrote *Karaṇakamalamārttaṇḍa* in 980 Śaka (=1058 A. D).[1]

XXVII. *Maheśvara*

Maheśvara, the father of Bhāskarācārya II, lived in 1000 Śaka (=1078 A.D.). His works are :

(1) *Śekhara*, a Karaṇa grantha.
(2) *ṭīkā* on Laghujātaka.
(3) *Pratiṣṭhāvidhidīpaka*, and
(4) *Vṛttaśata*, a work on muhūrta.[2]

XXVIII. *Brahmadeva*

The author of *Karaṇaprahāśa*, a Karaṇa grantha, Brahmadeva was the son of Candra and lived in Mathurā. His period is 1014 Śaka (=1092 A.D).[3]

XXIX. *Śatānanda*

He is the follower of *Śatāṁśapaddhati*, and is from Puruṣottama, i.e. Jagannāthapurī. He wrote his work, *Bhāsvatīkaraṇa*, in 1021 Śaka (=1099 A. D).[4]

XXX. *Kumāra Gaṇaka*

The author of *Raṇadīpikā* was the protégé of Devaśarman and was a Keralite. His period is considered as the middle of the 11th century A.D.[5]

XXXI. *Bhāskarācārya II*

He is one of the most famous authors in India as well as outside. His period is 1036 Śaka (1114 A. D). His works are :

(1) *Siddhānta Śiromaṇi*,
(2) *Karaṇakutūhala*,
(3) *Bhāskara Vyavahāra, and*
(4) *Vivāha Paṭala.*

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1. HIA, p. 239.
2. HIA, p. 245.
3. HIA, p. 240.
4. HIA, p. 243.
5. *Raṇadīpikā*, published in the Trivandrum Sanskit Series, no. VII.

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It is remarkable that there is not a single astrological work, on which there are so many commentaries, like the *Siddhāntaśiromaṇi*, especially that part of it called *Līlāvatī*.[1]

5. The Purāṇic Period
Jyotiśśāstra in the 18 Purāṇas

Among the 18 Purāṇas only the *Nārada Purāṇa* describes the Jyotiśśāstra with a scientific outlook and in a comprehensive manner. Jyotiśśāstra as a subject is dealt with only in two other Purāṇas, viz., *Garuḍa* and *Āgneya*. All other Purāṇas contain some scattered references to the subject.

The Garuḍa Purāṇa

According to the *Garuḍa Purāṇa*, Jyotiśśāstra consisting of 4,00,000 verses was narrated to Rudra by Keśava.[2] The Khagola (celestial sphere) together with a description of planets, their position in the sky and the Rathas (chariots) of planets, etc., are explained [3] The stars reckoned from Kṛttikā, with their respective deties are mentioned.[4] The stars are classified as cara, kṣipra, mṛdu and dhruva, and their effects are also defined. The period of 60 years is described with the names, Prabhava, Vibhava, etc.[5]

The planets, their relative effects, the combinations of different planets, the 12 kinds of Candrāvasthās with their effects, the houses of planets, the method of Aṣṭottarī daśā and its effect, and the duration of Lagna, etc., are mentioned in the *Garuḍa Purāṇa*.[6]

Regarding the muhūrtas, the description of yoginīs connected with tithis, the auspicious stars prescribed for travelling, digging of tanks, coronations, etc., the yogas known as Amṛta yoga, Dagdha yoga, etc., are also dealt with. In the topic on Saṁhitā, Śakuna (omen), Hikkālakṣaṇa (a special system of placing the stars on the Ravicakra, i. e., the solar wheel), the

1. HIA, pp. 246-254.
2. G, Ācāra, 59.1.
3. G, Ācāra, 58.
4. G, Ācāra, 59.2-10.
5. G, Ācāra, 62, 66.
6. G, Ācāra, 60-62.

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other matters such as Sāmudrikalakṣaṇa (the science of predicting the effects in accordance with the various marks and the formation of body), Śālagrāmaśilālakṣaṇa (the effects of Śālagrāma stone), the effects of svaras (sounds), the nāḍīs, the system of testing the jewels, and the performance of Navagrahaśānti (propitiation of planets by sacrifice, etc.) are described in the Garuḍa Purāṇa.[1]

The Agni Purāṇa

The *Agni Purāṇa* describes the Khagola and the planets with an explanation of their chariots, etc. The abda (year), ayana, months known as Caitra, etc., tithi, week days, etc., are referred to. The 12 bhāvas (houses) Tanu, Dhana, etc., the stars named as Janma, Sampat, etc., Saṅkrāntis and their effects, and Aṣṭottarī daśā are explained. The muhūrtas prescribed for annaprāśana (food-feeding ceremony), karṇavedha (piercing of ears), etc., are dealt with.[2] Besides, some chapters deal with the subject, extracted from the *Yuddhajayārṇava*, in connection with the matters on war. There is the illustration of different yogas, Rāhucakra, rāśis Meṣa, etc, their classification as cara, sthira and ubhaya, the froms of stars, the strength and the effects and characteristics of planets, the stars reckoned from Aśvinī onwards, the period of 60 years and their effects, various kinds of muhūrtas as based on tithis, stars, etc., and the combinations of planets, which are useful in war.[3]

Further, different types of cakras and other matters in connection with war find a place in various chapters. The effects of Śakuna, Śarīrasphuraṇa (trembling of body) Svapna (dream) are mentioned. The sacrifice and worship of the Sun, etc., also are defined.[4]

Other Purāṇas

The Purāṇas like the Vāyu, Brahmāṇḍa, Viṣṇu, Matsya, Kūrma, Skanda, Liṅga, Bhāgavata, Bhaviṣya and Brahma describe

1. G, 59, 60, 63-80, 101.
2. Ag, 120-122.
3. Ag, 123 ff; 127, 133, 136, 139, 175 ff; 233.
4. Ag, 128, 230 ff; 164, 300-301.

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the celestial sphere, the position of planets, Dhruva (polar star), etc.[1]

In almost all the Purāṇas the system of yuga is explained as in the Manusmṛti and the Mahābhārata.

The names of five years, viz., Saṁvatsara, Parivatsara, etc., are mentioned in the Vāyu, Brahmāṇḍa, Viṣṇu, Skanda, Bhāgavata and Bhaviṣya Purāṇas.[2]

There are references to the Ayanas in the Vāyu, Brahmāṇḍa, Viṣṇu, Matsya, Skanda, Bhāgavata Purāṇas, etc.[3]

The Vāyu, Brahmāṇḍa and other Purāṇas refer to the Ṛtus.[4]

All the Purāṇas mention the months in various contexts. The months are named in different terms such as Caitra, Vaiśākha, etc., and Madhu, Mādhava, etc.[5]

While the Brahmāṇḍa and Bhaviṣya Purāṇas describe the four kinds of months, viz, Saura (solar), Saumya (lunar), Nākṣatra (based on stars) and Sāvana (civil), the Matsya Purāṇa mentions even the effects of months in connection with the erection of building[6].

The Pakṣas and Tithis are referred to on various occasions in the Purāṇa.s[7]

1. Vā, I 50-53; Br, I. Anuṣaṅga, 22, 23; VI, II.79; M, 124-128; K, I.41-43; SK, Māheśvara, Kumārikā, 38; L. I.54-57; Bh, V.16, 21-24; Bhv, I.126; B, 21-22.
2. Vā, I.50.183; Br, I. Anuṣaṅga, 21. 131-132; VI, II. 8.72; SK, Māheśvara, Kumārikā, 39. 51-52; Bh, V, 22.7; Bhv, I. 125, 33-35.
3. Vā, I.50; Br, I. Anuṣaṅga, 21; VI, II.8; M, 124; SK, Māheśvara, Kumārikā, 38; L, I.54; Bh, V.23. 21, etc.
4. Vā, I. 53; Br, I. Anuṣaṅga, 21; VI, II. 8; SK, Māheśvara, Kumārikā. 39; Bh, V. 22; B, 29.
5. Vā, 1. 50; Br, I. Anuṣaṅga, 21; VI, II. 8, 10; M, 56; SK, Māheśvara, Vaiṣṇava, Aruṇācala, Uttara, 7, etc.; L, I. 55; Bh, V. 22; P, Uttara, 39-61.
6. Br, I. Anuṣaṅga, 21.137; Bhv, Madhyama, II. 6.2; M, 253.
7. Vā, II.19; Br, Madhyama, Upodghāta, 17; VI, II.12; SK, Māheśvara, Kumārikā, 43, Aruṇācala, Uttara, 7; L, I.83; Bh, V.22; Var, 1 p. Sṛṣṭi, 23-24; B. 111.

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The stars also are mentioned in the Purāṇas in different contexts.[1]

The Vāyu Purāṇa describes all the nine planets and their nature and orbits. Their nature and position in the sky are mentioned in the Matsya and Liṅga Purāṇas. The Brahma Purāṇa narrates a story of Rāhu's achievement of planatery status, along with the description of other planets.[2] The othe, Purāṇas like Brahmāṇḍa, Viṣṇu, Kūrma, Skanda, Bhāgavatar Padma, and Bhaviṣya, refer to the nine planets.[3] The Varāha Purāṇa describes the origin of the Sun and the Moon, while the Mārkaṇḍeya Purāṇa describes the origin and the greatness of the Sun and the Brahmavaivarta Purāṇa refers to the Sun, the Moon, Jupiter, Venus and Caput.[4]

The Viṣṇu Purāṇa relates some matters on Jātakarma, sīmanta, etc. The Brahmavaivarta Purāṇa describes the effects of dreams, the Bhaviṣya Purāṇa some auspicious time for different acts and the Skanda Purāṇa about the Gaṇḍānta doṣa etc.[5] The other Purāṇas contain the matters related to Saṁhitā and Muhūrta in the performance of ritual acts, vratas, worship of gods, etc.

Jyotiṣ-śāstra in the Nārada Purāṇa

According to the Nārada Purāṇa, the portion related to Jyotiśśāstra is an abstract of Brahma's work in 4,00,000 verses, divided into three Skandhas (sections) as Gaṇita (astronomy), Jātaka (horoscopy) and Saṁhitā (natural astrology, omens, muhūrta, etc).[6]

The matters described in the astronomical section are: (1) Parikarma (arithmetical operations), (2) calculation of plane-

1. Vā, II.20; Br, Madhyama, Upodghāta, 18; VI, II.9, 12; Mār, 58; M, 128, 253, etc.; K, I.43; Vām, 80; L, I. 61; Bh, V. 23; SK, Māheśvara, Aruṇācala, Uttara, 7; p, Sṛṣṭi, 77, etc., Bhv, I. Brahma, 102; B, 111.
2. Vā, I 53; M, 93-94; L, I.57, 60, etc.; B, 21; Gautamī, 72.
3. Br. I. Anuṣaṅga, 23, 24; Vi. II.12; K, I.43; SK, Māheśvera, Kaumārikā, 38; Bh, V.23; P., Ṣṛṣti, 80-82; Bhv, I. Brahma, 125.
4. Var, 26. 35; Mār, 102, 103, etc.; Bv. Brahmakhaṇḍa, 9-10.
5. VI, III. 13; Brv. Śrīkṛṣṇa khaṇḍa, 77, 82; Bhv, II. Madhyamaparva. 6-8; III. 20; Sk. Kāśīkhaṇḍa, I. 2.
6. N, I. 54. 1-2.

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tary position-Madhyagati (mean motion)—Sphuṭagati (true motion), etc., (3) Anuyoga (place, direction, time, etc.), (4) Candra-Sūrya Grahaṇas (lunar and solar eclipses), (5) Udaya and Asta (the heliacal rising and setting), (6) Chāyā (shadow), (7) Śṛngonnati (the elevation of the Moon's cusps), (8) Grahayuti (planetary conjunction) and (9) Pāta (aspect)[1].

The matters narrated in connection with arithmetical operation are mostly available in the Līlāvatī of Bhāskarācārya II which contains three identical verses.

The astronomical portion, excepting the topics relating to the eclipse, heliacal rising and setting, shadow, elevation of the Moon's cusps and planetary conjunction, is an extract from the Sūryasiddhānta.

Furthermore, several verses of the total 186 of this particular part in this Purāṇa are found in the Sūryasiddhānta also. But it cannot definitely be said that Nārada copied these verses form the Sūryasiddhānta. Perhaps both had a common source of information.

The topics dealt in the chapter on horoscopy are : (1) Rāśibheda (the various divisions of the signs of the zodiac), (2) Grahayoni (the source of planets), (3) Viyonijanma (manifold birth), (4) Garbhādhāna (conception), (5) Janma (matters on birth), (6) Ariṣṭa (early death or calamities), (7) Āyurdāya (length of life), (8) Daśākrama (principle and method of periods), (9) Aṣṭakavarga (a system of calculation based on the division of 7 planets and the rising sign), (10) Karamājīva (avocation), (11) Rājayoga (royal position), (12) Nābhasa yoga (some planetary combinations known by the name Nābhasa), (13) Cāndrayoga (lunar combination), (14) Dvigrahayoga (double planetary combination), (15) Pravrajyā yoga (ascetic combination), (16) Nakṣatraphala (the effect under different asterisms), (17) Rāśiśīla (the Moon in the several signs of the zodiac), (18) Dṛkphala (planetary aspects), (19) Grahabhāvaphala (the planets in several houses), (20) Āśrayayoga (the planets in several divisions), (21) Prakīrṇaka (miscellaneous combinations), (22) Aniṣṭa-yoga (malefic combination), (23) Strījanmaphala (the horoscopy

1. N, I. Ch. 54.

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of women), (24) Niryāṇa (death), (25) Naṣṭajanmavidhāna (the lost horscopes) and (26) Drekkāṇalakṣaṇa (the decanetes).[1]

The portion on horoscopy fully agrees in contents with the Bṛhajjātaka of Varāhamihira, though the same words are not used.

The Saṁhitā portion deals with the following topics : grahagati (movement of planets), abdalakṣaṇa (the effects of the years), tithi (lunar day), vāsars (civil day), nakṣatra (asterism), yoga, karaṇa, muhūrta (auspicious timing), upagraha (sub-planet). Saṅkrānti (the sun's passage from one sign to another), gocāra (present planetary movement), Candratārābala (the strength of the Moon and stars), sarvalagna (several ascendants), ārttava (the effect of first menses), ādhāna (conception), the ṣoḍaśa saṁskāras (the 16 sacraments) such as nāmakaraṇa (naming ceremony), annabhukti (feeding ceremony), vivāha (marriage), etc , pratiṣṭhā (installation of idols), sadmalakṣaṇa (the matters on house construction), yātrā (travel), praveśa (house warming ceremony), sadyovṛṣṭi (matters on rain), karmavilakṣaṇa (unusual happenings), and utpattilakṣaṇa (several types of births).[2]

This portion appears as the essence of the subject described in the Nārada Saṁhitā. Besides, several verses of the total 755 of this particular part in the Nāradīya are identical with those contained in the Nārada Saṁhitā. Perhaps both had a common source of information

The following is a list of verses of the Nāradīya which are found common to the works Nāradiya Saṁhitā. Sūrya-siddhānta and Līlāvatī.

Nārada Purāṇa	*Līlāvatī (Calcutta Second Edition) 1927*
I. 54. 28-29	— Verses, 47-48
I. 54. 45 B	— Verse 135 A.
Nārada Purāṇa	*Sūrya Siddhānta (Bengal Publication, 1909)*
I. 54. 65-69	— Madhyamādhikāra, 29-33.
I. 54. 77	— ,, 368-37A
I. 54. 71-72 A	— ,, 38-39 A

1. N, I. Ch. 55.
2. N, I. Ch. 56.

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I. 54. 73-75A	— ,,	41-43 A
I. 54. 76 A	— ,,	44 A
I. 54. 77	— ,,	488-49 A
I. 54. 78B-81A	— ,,	50-52
I. 54. 84-85	— ,,	59B-61A
I. 54. 86B	— ,,	62A
I. 54. 87B-88	— ,,	66-67A
I. 54. 89B-91A	— ,,	68-69
I. 54. 91B	— Spaṣṭādhikāra,	15A
I. 54. 93A	— ,,	16B
I 54. 93B-95	— ,,	28-30A
I. 54. 968-97[1]	— ,,	31-32A
I. 54. 100	— ,,	32B-33A
I. 54. 101-108	— ,,	33B-41A
I. 54. 111-112	— ,,	42-43
I. 54. 113-114	— ,,	45-46
I. 54. 117-118	— ,,	50-51
I. 54. 119	— ,,	53
I. 54. 123-125	— ,,	64-66
I. 54. 128	— Tripraśnādhikāra	1
I. 54. 129A	— ,,	2A
I. 54. 130B-131	— ,,	3B-4
I. 54. 135-137	— ,,	8-10
I. 54. 138	— ,,	13B-14A
I. 54. 141-143	— ,,	17B-20A
I. 54. 145-147A	— ,,	42B-44
I. 45. 148A	— ,,	45B
I. 54. 149B	— ,,	47A
I. 54. 151B-153A	— ,,	49-50
I. 54. 174-175	— Pātādhikāra,	1-2
I. 54. 176-178A	— ,,	6-8A
I. 54. 179-185A	— ,,	9-15A
I. 54. 186	— ,,	16
Nārada Purāṇa	*Nāradīya Saṁhita (Published by Shri Haridas Gupta. 1905)*	
I. 56. 98	— II (Sūryacāra)	17A
I. 56. 12A	— II ,,	20A

1. In the present Naradīya text the following verses are repeated 96B—98B, 97—99 and 98A—100A. The number of verses given here are as printed in the text.

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I.	56. 13B-14A	— II. (Sūryacāra),	22
I.	56. 15B-17	— II. ,,	24-26A
I.	56. 18B	— II. (Candracāra),	1B
I.	56. 20A	— II. ,,	3A
I.	56. 20B-21A	— II. ,,	4
I.	56. 23-24A	— II. ,,	6B-7
I.	56. 25B-26	— II. ,,	9-10A
I.	56. 27B-28	— II. (Bhaumacāra),	1-2A
I.	56. 29B	— II. ,,	3A
I.	56. 32B-34	— II. ,,	6-8A
I.	56. 37B	— II. ,,	11A
I	56. 38B-39A	— II. (Budhacāra)	1
I.	56. 40B	— II. ,,	3A
I.	56. 41B	— II. ,,	4A
I.	56. 43B-44	— II. ,,	7-8A
I.	56. 47-48A	— II. ,,	10B-11
I.	56. 49B	— II. ,,	13A
I.	56. 51A	— II. ,,	14B
I.	56. 52	— II. ,,	15
I.	56. 57B	— II. (Śṛhaspaticāra),	16A
I.	56. 60	— II. ,,	18B-19A
I.	56. 66B-67	— II. (Śukracāra),	2B-3
I.	56. 69-70A	— II. ,,	5B-6
I.	56. 71A	— II. ,,	7B
I.	56 74	— II. (Śanicāra),	1
I.	56. 75B	— II. ,,	3B
I.	56. 81A-83	— II. (Rāhucāra),	3A-5
I.	56. 85-88A	— II. (Rāhucāra),	7-10A
I.	56. 92A	— II. ,,	13B
I.	56. 92B-94	— II. (Ketucāra),	1-3A
I.	56. 96B	— II. ,,	5A
I.	56. 99A	— II. ,,	8A
I.	56. 101A	— II. ,,	10B
I.	56. 105A	— II. ,,	14B
I.	56. 106B	— II. ,,	16B
I.	56. 109B	— III. ,,	1B
I.	56. 110B	— III. ,,	2B
I.	56. 113	— III.	5
I.	56. 114A	— III.	7A

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I. 56. 115A	— III.	8A
I. 56. 116B-118	— III.	9B-11
I. 56. 119B	— III.	12B
I. 56. 120B	— III.	13B
I. 56. 122	— III.	15
I. 55. 125-126A	— III.	78-79A
I. 56. 127B	— III.	81A
I. 56. 129	— III.	81B-82A
I. 56. 131B-132A	— III.	84
I. 56. 136A	— IV.	3B
I. 56. 137B	— IV.	19A
I. 56. 141A	— IV.	23A
I. 56. 142A	— IV.	23B
I. 56. 142B	— IV.	25A
I. 56. 144A	— IV.	26B
I. 56. 145A	— IV.	27B
I. 56. 148A	— IV.	30B
I. 56. 149B	— IV.	32A
I. 56. 151A	— IV.	33B
I. 56. 155A-156B	— IV.	38
I. 56. 157A	— V.	8B
I. 56. 157A-158	— V.	9-10B
I. 56. 160B	— V.	12B
I. 56. 162	— V.	14
I. 56. 164A	— V.	16A
I. 56. 165B	— V.	17A
I. 56. 167	— V.	18B-19A
I. 56. 168B	— VI.	1A
I. 56. 169B	— VI.	2A
I. 56. 171B-172	— VI.	26B-27
I. 56. 175A	— VI.	31A
I. 56. 180B-184A	— VI.	36B-40A
I. 56. 186-187	— VI.	42-43
I. 56. 188B-189A	— VI.	44B-45A
I. 56. 190-192A	— VI.	46-48A
I. 56. 195B-196	— VI.	51B-52
I. 56. 199B	— VI.	55B
I. 56. 203B	— VI.	60A
I. 56. 205B-207A	— VI.	62B-64A
I. 56. 208	— VI.	65

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I.	56. 213A	— VII.	2B
I.	56. 217B-217A	— VII.	6
I.	56. 217B-218A	— VII.	7
I.	56. 220B-221A	— VIII.	2
I.	56. 222B	— VIII.	4A
I.	56. 225	— IX.	2
I.	56. 226B	— IX.	3B
I.	56. 227B	— IX.	4B
I.	56. 228B	— IX.	5B
I.	56. 230A	— X.	1A
I.	56. 232-233	— X.	3-4
I.	56. 234B	— X.	5B
I.	56. 235B	— X.	6B
I.	56. 236B-237A	— X.	7
I.	56. 238-239	— X.	8B-10A
I.	56. 243B-244A	— X.	14
I.	56. 245	— X.	15B-16A
I.	56. 249-250A	— X.	20B-21
I.	56. 251B-253	— XI.	2-4A
I.	56. 254B-255	— XI.	5-6A
I.	56. 257	— XI.	8B-9A
I.	56. 262-263A	— XI.	13B-14
I.	56. 263B	— XI.	15B
I.	56. 267B-268A	— XI.	23
I.	56. 270A	— XI.	26A
I.	56. 277A	— XII.	7A
I.	56. 281A	— XII.	12B
I.	56. 282B	— XII.	14A
I.	56. 283	— XIII.	1
I.	56. 286A	— XIII.	4A
I.	56. 287B	— XIII.	5B
I.	56. 289	— XIII.	8
I.	56. 290A	— XIV.	1A
I.	56. 292B-293	— XIV.	3B-4
I.	56. 294B	— XIV.	5B
I.	56. 297	— XIV.	8
I.	56. 301A	— XIV.	12A
I.	56. 303A	— XIV.	13A
I.	56. 304-306A	— XIV.	18-20A
I.	56. 307	— XIV.	21

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I. 56. 310A	— XIV.	24A
I. 56. 312B	— XV.	1A
I. 56. 313B	— XV.	2B
I. 56. 321A	— XVIII.	1A
I. 56. 322A	— XVIII.	2A
I. 56. 323A	— XVIII.	3A
I. 56. 324-325	— XVIII.	5-6
I. 56. 326	— XIX.	1
I. 56. 328B-330A	— XX.	2B-4A
I. 56. 330B-331A	— XXI	1
I. 56. 332B-333A	— XXI.	3
I. 56. 334	— XXI.	4B-5A
I. 56. 337B-339A	— XXII.	3B-5A
I. 56. 340-341	— XXII.	6-7
I. 56. 343A	— XXII.	9A
I. 56. 344-345	— XXIII.	1B-3A
I. 56. 348	— XXIV.	1
I. 56. 350B	— XXIV.	3B
I. 56. 351B-355	— XXIV.	4B-8
I. 56. 357B	— XXIV.	11A
I. 56. 358B	— XXIV.	12A
I. 56. 359B	— XXIV.	13A
I. 56. 360B-361A	— XXIV.	14
I. 56. 362B	— XXIV.	16A
I. 56. 363B-365A	— XXIV.	17-18
I. 56. 366B-368A	— XXIV.	21-22
I. 56. 369-371	— XXIV.	23-25
I. 56. 372B	— XXIV.	26B
I. 56. 374-376	— XXIV.	28-30
I. 56. 380	— XXV.	1
I. 56. 383-384	— XXV.	4-5
I. 56. 385	— XXV.	7B-8A
I. 56. 386B-387	— XXV.	8B-9
I. 56. 389B	— XXV.	11B
I. 56. 391B-392A	— XXVI.	1
I. 56. 393B-394A	— XXVI.	3B-4A
I. 56. 395B-396A	— XXVII. (Vivāhapraśna-lagnādhyāya),	1
I. 56. 396B-397	— XXVII. ,,	3-4A

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I. 56. 399A	— XXVII.	,,	6A
I. 56. 401B	— XXVII.	,,	8B
I. 56. 402B	— XXVII.	,,	9B
I. 56. 406	— XXVII.	,,	13
I. 56. 407A	— XXVII.	(Kanyāvara-ṇādhyāya)	1A
I. 56. 408B-410A	— XXVII.	,,	2B-4A
I. 56. 412-414	— XXVII.	,,	6-8
I. 56. 415-421A	— XXVII.	(Vivāhā-dhyāya)	1-7A
I. 56. 422A	— XXVII.	,,	8A
I. 56. 423A	— XXVII.	,,	9A
I. 56. 425A	— XXVII.	,,	11A
I. 56. 427A	— XXVII.	,,	13A
I. 56. 428B	— XXVII.	,,	14B
I. 56. 429B	— XXVII.	,,	15B
I. 56. 430B	— XXVII.	,,	16B
I. 56. 431B-434	— XXVII.	,,	17B-20
I. 56. 438B-439	— XXVII.	,,	24B-25
I. 56. 444A	— XXVII.	,,	29B
I. 56. 445	— XXVII.	,,	36
I. 56. 447	— XXVII.	,,	38
I. 56. 448-449	— XXVII.	,,	40-41
I. 56. 452A	— XXVII.	,,	45A
I. 56. 453-454A	— XXVII.	,,	46-47A
I. 56. 457B	— XXVII.	,,	50B
I. 56. 461A	— XXVII.	,,	54A
I. 56. 462B	— XXVII.	,,	55B
I. 56. 463A	— XXVII.	,,	56A
I. 56. 465-466A	— XXVII.	,,	58-59A
I. 56. 467B	— XXVII.	,,	60B
I. 56. 469A	— XXVII.	,,	63A
I. 56. 470B	— XXVII.	,,	65A
I. 56. 471B	— XXVII.	,,	66A
I. 56. 472A	— XXVII.	,,	66B
I. 56. 473B	— XXVII.	,,	68A
I, 56. 477A	— XXVII.	(Vivāhā-dhyāya)	71A
I. 56. 478	— XXVII.	,,	70B-71A
I. 56. 482A	— XXVII.	,,	75A

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I. 56. 489	— XXVII.	,,	81B-82A
I. 56. 491B	— XXVII.	,,	96B
I. 56. 493B-495	— XXVII.	,,	98-100A
I. 56. 497A	— XXVII.	,,	124A
I. 56. 498	— XXVII.	,,	125
I. 56. 499B	— XXVII.	,,	126B
I. 56. 500A	— XXVII.	,,	127A
I. 56. 502	— XXVII.	,,	129
I. 56. 503A	— XXVII.	,,	129A
I. 56. 504	— XXVII.	,,	130
I. 56. 506A	— XXVII.	,,	137A
I. 56. 507B	— XXVII.	,,	138B
I. 56. 509B	— XXVII.	,,	140B
I. 56. 510-511A	— XXVII.	,,	141-142A
I. 56. 512B	— XXVII.	,,	144B
I. 56. 513-514	— XXVII.	,,	145-146
I. 56. 515-517A	— XXVII.	,,	149-151A
I. 56. 518-520A	— XXVII.	,,	152-154A
I. 56. 522A	— XXVII.	,,	161B
I. 56. 524-525A	— XXVIII.	,,	1-2A
I. 56. 526A	— XXVIII.	,,	3A
I. 56. 527A	— XXVIII.	,,	4A
I. 56. 528-530A	— XXVIII.	,,	5-7A
I. 56. 530B-532	— XXVIII.	,,	9B-11
I. 56. 536B-537A	— XXVIII.	,,	17
I. 56. 538B-539A	— XXVIII.	,,	18
I. 56. 540B	— XXIX. (Vāstuvidhā-nādhyāya),		2A.
I. 56. 542	— XXIX.	,,	3B-4A
I. 56. 543B	— XXIX.	,,	5A
I. 56. 545B	— XXIX.	,,	7A
I. 56. 546B-547	— XXIX.	,,	11-12A
I. 56. 548B-553A	— XXIX.	,,	13-17
I. 56. 553B-555	— XXIX.	,,	19-21A
I. 56. 556B	— XXIX.	,,	22A
I. 56. 558B-559A	— XXIX.	,,	24
I. 56. 562-563	— XXIX.	,,	28-29
I. 56. 570A	— XXIX.	,,	35A
I. 56. 571B-572A	— XXIX.	,,	36B-37A
I. 56. 573A	— XXIX.	,,	38A

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I.	56. 574B	— XXIX.	,,	39B
I.	56. 576A	— XXIX.	,,	41B
I.	56. 578	— XXIX.	,,	42B-43A
I.	56. 579B	— XXIX.	,,	44A
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The Index of Astronomical and Astrological Technical Terms.

'A'

Adhimāsa	: Intercalary month.
Akṣa	: Latitude.
Aṁśa	: Degree.
Aṁśāyurdāya	: A method of timing events.
Antara	: Sub-period.

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Āpoklima	: 3rd, 6th, 9th and 12th houses.
Ari	: 6th house
Asta	: Setting; conjunction with the Sun or 7th house.
Aṣṭakavarga	: Eighth division; a system of calculation based on the division of seven planets and the rising sign.
Āya	: 11th house.
Ayana	: Precession.
Āyurdāya	: Longevity.

'B'

Bandhu	: 4th house.
Bhāga	: Fraction.
Bhāga, Aṁśa or Lava	: Numerator.
Bhāgahāra	: Division of fractions.
Bhagaṇa	: Revolution of the planets; the number of degrees in a circle.
Bhāgānubandha	: Addition of fractions.
Bhāgāpavāha	: Subtraction of fractions.
Bhāgaprabhāga	: Reduction of subdivided fraction.
Bhājya	: Dividend.
Bhājyahāra	: Division.
Bhasandhi	: The signs, Cancer, Scorpio and Pisces.
Bhauma	: Mars.
Budha	: Mercury.
Bhujā	: Side.
Bhujājyā	: Base sine.

'C'

Cakra	: Hemisphere.
Cakrāsu	: Respiration.
Candra-Śṛngonnati	: The elevation of Moon's cusps.
Cāpa	: Arc.
Cara	: Movable.
Carajyā	: The sine of the ascensional difference.
Caturasra	: 4th and 8th houses.
Ceṣṭābala	: Motional strength.
Chāyā	: Shadow.

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'D'

Dakṣiṇāyana : Winter solstice.
Daśā : Period.
Deśāntara : Distance in longitude.
Dhana : Positive; 2nd house.
Dhanu : Sagittarius.
Dharma : 9th house.
Dhī : 5th house.
Drekkāṇa : Decanate.
Dṛk : Aspect.
Droṇa : Measurement.
Dvisvabhāvaka : Common (Movable and Immovable sign).
Dyūna : 7th house.

'G'

Ghana : Cube
Ghanamūla : Cube root
Gocāra : Present planetary position.
Grahayuddha : Planetary conjunction.
Grāsa : Obscuration.
Guṇana : Multiplication.
Guṇottaramāna : Sum of progression.
Guṇya : Multiplicator.
Guru : Jupiter.

'H'

Hanana : Multiplication.
Hāra or Cheda : Denominator.
Horā : Half portion of a sign.

'I'

Icchā : Requisition.
Indu : Moon
Iṣṭakarma : Supposition.

'J'

Jyā or Jīva : Chord, Tabular sign.

'K'

Kalā : Minute of a sign
Kāla : God of time or time.

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Kālabala : Temporal strength.
Kalāntara : Amount of interest.
Kannyā : Virgo.
Karkaṭa : Cancer,
Karma : 10th house.
Karṇa : Diagonal ; Hypotenuse.
Kendra : Anomaly, quadrant or angle. (1st, 4th, 7th and 10th houses).
Ketu : Cauda or Dragon's tail or meteor
Kodaya : The sign which rises with its head.
Koṭi : Upright.
Koṭijyā : Perpendicular sign.
Krānti : Declination.
Kriya : Aries.
Kṛṣṇapakṣa : Dark half of a month.
Kṣaṇavāra : A period of an hour.
Kṣepa : Contribution.
Kṣitijyā : The earth-sine.
Kulika : A sub-planet.
Kumbha : Acquarius.

'L'

Lagna : Ecliptic point, rising sign, ascendant, 1st sign.
Lagnāyurdāya : A method of timing events on the basis of the rising sign.
Lambajyā : The sine of the co-latitude.
Lambana : Paralax

'M'

Madhya Gati : Mean motion.
Madhyama Bimba : The Disk of Apsis.
Makara : Capricorn.
Manda : Saturn, Apsis.
Mīna : Pisces.
Mithuna : Gemini.
Miśra : Mixed amount.
Mokṣa : Separation.
Mūlatrikoṇa : Original abode.

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'N'

Nakṣatra : Star or asterism.
Nata : Hour-angle
Natāṁśa : The meridian zenith distance.
Navāṁśaka : 1/9th part of a sign.
Nīca : Depression sign.
Nidhana : 8th house.
Nimitta : Omen.
Nisargāyurdāya : A method of timing events.

'P'

Palabhā or Viṣuvabhā : The equinoctial shadow.
Paṇapara : 2nd, 5th, 8th and 11th houses.
Pāpa : Evil (planet).
Paramāpakrmajyā : The sine of maximum declination.
Parva : Knob.
Parvānta : The time of conjecture or knob.
Paridhi : Circumferences.
Parikarmaka Gaṇita : Arithmetical operation.
Pariveṣa : Halo.
Pāta : Aspect or node.
Piṇḍāyurdāya : A method of timing events.
Pramāṇa : Argument.
Praśna Lagna : Ascendant at the time of query.
Pṛṣṭhodaya : The sign, which rises with its feet.

'R'

Rāhu : Caput or Dragon's head, shadow.
Rāśi : Quantity, number of sum. sign of zodiac.
Ravi : Sun.
Ravimāsa : Solar month.
Rekhā : The prime meridian.
Ṛṇa : Negative.
Rūpa : Unity.

'S'

Ṣaḍvarga : The six modes of the ecliptic.
Śakuna : Omen.
Sama : Even.
Sandhyā : Twilight.

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Saṅkrama : Concurrence, the Sun's passage from one zodiacal sign to another.
Śara : Arrow.
Saumya : Benefic.
Sāvana : Civil.
Śīghra : Conjunction.
Siṁha : Leo.
Sparśa : Contact
Sthānabala : Positional strength.
Sthira : Immovable.
Sthityardha : Half of the duration.
Śubhrāṁśumāsa : Lunar month.
Śukla pakṣa : Bright half of a month.
Śukra or Āsphujit : Venus.

'T'

Tithi : Lunar day.
Tithikṣaya : Omitted lunar days.
Tauli : Libra.
Trairāśika : Rule of three or rule of proportion.
Trijīvā : Radius.
Trika : 6th, 8th and 12th houses.
Trikoṇa : Triangle.
Triṁśāṁśa : One of the six divisions.
Tṛtīya : 3rd house.

'U'

Ucca : Exaltation.
Udaya : Rising, i. e., Relief from the conjunction with the Sun, aneascendant.
Upacaya : 3, 6, 10 and 11th houses.
Upakulika : A sub-planet.
Utkā : Meteor.
Uttarāyaṇa : Summer solstice.

'V'

Valana : Deflection.
Varga or Kṛti : Square.
Vargamūla : Square root.
Vargottama : The lst, 5th and 9th Nevāṁśas of the signs movable, immovable and common respectively.

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Vedha	: Depth or height.
Vesi or Veśi	: the 2nd house from the sign occupied by the Sun.
Vidaśā or Upadaśā	: Sub-period.
Vikṣepāvanati	: Abundance of deflection.
Viloma	: Inversion.
Viloma Gati	: Retrograde motion.
Viṣama	: Odd.
Viṣuvanmaṇḍala	: the equinoctial circle.
Vṛṣa	: Taurus.
Vṛśacika	: Scorpio.
Vyagu	: The Sun from which Rāhu is subtracted.
Vyāsa	: Diameter or a circle.
Vyaya or Ripha	: 12th house.

'Y'

Yoga	: Addition, certain planetary combination.

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CHAPTER IV

RELIGION

i. Vaiṣṇavism

The Indus Valley finds do not throw any light on anything connected with Vaiṣṇavism. In the Vedic age, Viṣṇu, the paramount Hindu God, who held an important position in the Brāhmaṇas occupied but a subordinate position in the Ṛgveda. Though generally recognised as an aspect of the Sun in the Ṛgveda, Viṣṇu is found more associated with sacrifice than with devotion and grace in the later Vedic texts.[1] The Śatapatha Brāhmaṇa makes him the personification of sacrifice. The Aitareya Brāhmaṇa places him at the top of the Hindu pantheon.[2] By the end of the Brāhmaṇa period, Nārāyaṇa is considered the Supreme Being. He is directly related to Viṣṇu in the Taittirīya Āraṇyaka.[3] In the Aṣṭādhyāyī of Pāṇini the formation of the word 'Vāsudevaka' shows that Vāsudeva became well known during the period.[4]. In the epic period, Vāsudeva was identified with Nārāyaṇa.

Even though the deification of Viṣṇu was complete before the period of the Mahābhāṣya of Patañjali, his divinity was not generally acknowledged on many occasions in the Mahābhārata. The life story of Kṛṣṇa in Gokula is narrated in the Harivaṁśa, probably the earliest authority in the matter.[5] The same is exhaustively dealt with in the Viṣṇu and Brahma Purāṇas in similar terms. The Agni Purāṇa narrates this story in an abridged form. The Bhāgavata and the *Brahmavaivarta Purāṇas* describe this story in detail. The accounts of the story in the different Purāṇas are, however, inconsistent and contradictory.[6]

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1. AIU, pp. 431-432.
2. Ś. Br. XIV. 1.1 ; A. Br. I.1 ; VM, p. 41.
3. Tt. Ā, X.11 ; VŚ, p. 44.
4. Pāṇ, IV.3.98 ; AIU, p. 432.
5. VŚ, pp. 49, 51 ; SEP, pp. 52ff.
6. SEP, p. 61.

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The Vāyu Purāṇa[1] mentions the five names of the Vṛṣṇi heroes as Saṅkarṣaṇa, Vāsudeva, Pradyumna, Sāmba and Aniruddha. But the term 'Vyūha' (expansion) is not used. According to the Vyūha theory, Vāsudeva, the supreme power, created from himself Saṅkarṣaṇa, Pradyumna and Aniruddha and was so worshipped in all these forms. This worship of the four forms was a new feature of Vaiṣṇavism and was followed mainly by the Pañcarātras.[2] This theory was the result of the deification of Vāsudeva-Kṛṣṇa and other Yādava heroes including Sāmba, who was added later. In the Agni Purāṇa[3], Viṣṇu occupies the most important position and is described as the sole cause of the universe. According to the Matsya Purāṇa[4] he combines the triple functions of creation, preservation and destruction. The Viṣṇu, Garuḍa and Bhāgavata Purāṇas also describe the prominence of Viṣṇu and give preferential treatment to him[5]. Further, we find different lists of Viṣṇu's incarnations in the Purāṇas like Vāyu, Matsya, Agni and Bhāgavata[6]. Thus, Viṣṇu occupied a dominant position during the period of the Purāṇas when sectarian works were in the offing. Though the works preach sectarian exclusiveness, they also demonstrate a spirit of reconcilliation and tolerance in the orthodox and sectarian forms of which the conception of the Trinity is the best example. According to this conception, the Supreme God manifests himself in three forms, viz., Brahmā, Viṣṇu and Śiva, in order to perform the functions of creation, preservation and destruction respectively. While worshipping the deity of one's own choice, one's right to worship other gods was also respected. This formed the basic principle of the Pañcāyatana pūjā popularised by Śaṅkarācārya and followed by the Smārtas. Pañcāyatana pūjā is the worship of the five deities, viz., Viṣṇu, Śiva, Śakti, Sūrya and Gaṇeśa, with the principal deity of the worshipper being placed at the centre and the other four in the corners of a square. Sometimes, Gaṇeśa was displaced by Brahmā.

1. Vā, 97.1-2; CHVP, p. 66.
2. ETSI, p. 85.
3. Ag, 17; Ag-A Study, p. 208.
4. M, 1.7, 244.25, etc.; CHMP, p. 157.
5. SEP, pp. XI-VIII-XLIX.
6. Cf. Incarnations of Viṣṇu, infra, pp. 197-204.

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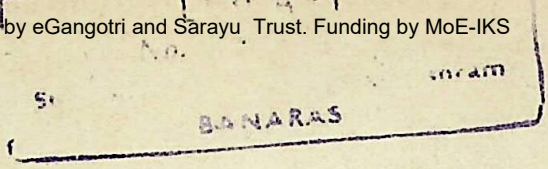

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